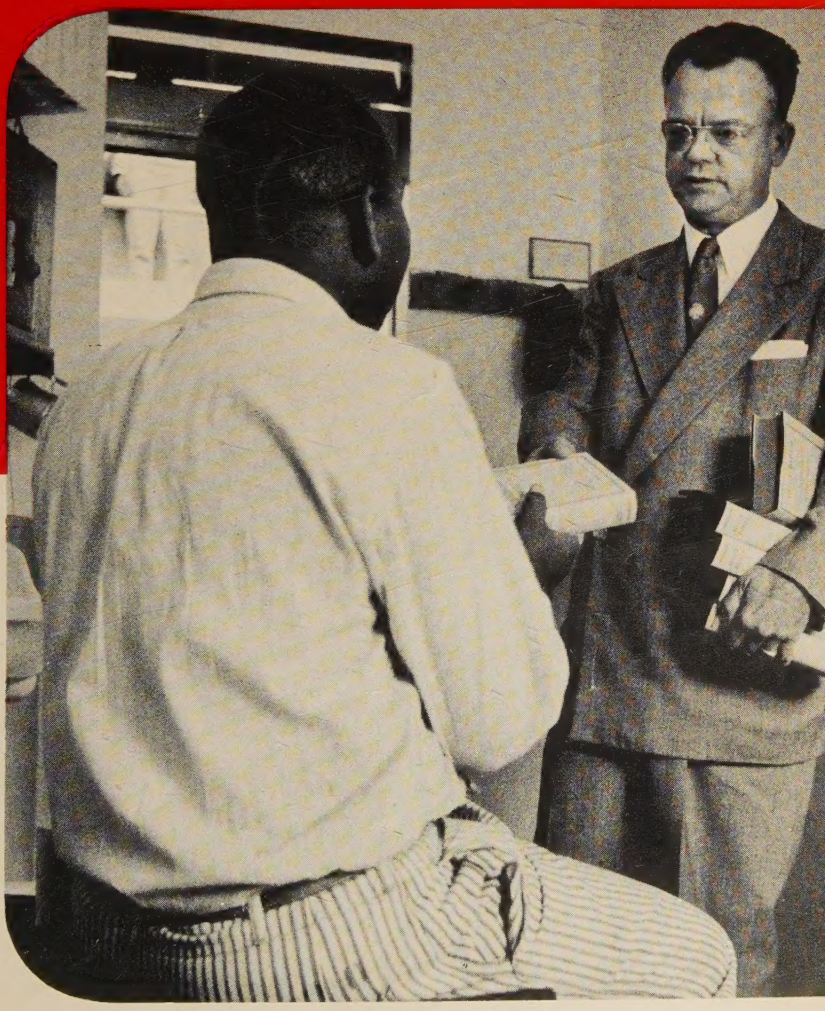
The LUTHERAN



BIBLE IN PRISON

Chaplain visits inmate in cell

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38, No. 34

MAY 23, 1956

Baptism Every Day

THE OTHER DAY I was startled to hear my son's voice out in the kitchen sayin "Alice, I baptize you in the Name of the Son, and of the Father, and of the Ho Ghost." (He had the Trinity slightly out of order.)

Curious, I walked out to the kitchen and saw my wife and the two boys gather around the sink where little Alice was getting her bath.

"Oh, yes," my wife smilingly explained, "every night Robin asks if he can p water on her head and baptize her." To which wide-eyed Craig chimed in, "Bo she's really going to be holy!"

"But she's already been baptized once, you know," I explained to the boys. "Sl doesn't have to be baptized again."

WHEN I SETTLED DOWN again to the newspaper, I began to think that the whc thing wasn't so far-fetched after all. What happened once at our baptism must re-enacted every day of our lives. Then I thought of Luther's words. Baptizing wi water signifies that "the old Adam in us is to be drowned and destroyed by daily sorrc and repentance together with all sins and evil lusts; and that again the new man shou daily come forth and rise . . ."

—ROBERT H. THURAU

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COVER PICTURE. Chaplain Thomas Atkinson, ULCA pastor, visits Graterford penitentiary prisoner in his cell. For the story of prison chaplains and illustrating pictures, see page 17. *Photo Copyright TIME, Inc.*

THE CHURCH IN THE NEWS

Hungarians invite Chinese churchmen

When the Central Committee of the World Council of Churches meets in Hungary in July, it may be greeted by an unexpected welcoming committee. The Ecumenical Council of Hungarian Churches early this month invited a church delegation from Communist China to visit Hungary this summer. It was considered likely that the time of the Chinese visit would coincide with the Central Committee's annual meeting, scheduled for July 28-Aug. 5 at Matrahaza, a resort town in the Matra Mountains. It will be the first such meeting behind the Iron Curtain. Dr. Franklin Clark Fry, ULCA president and chairman of the Central Committee, will preside.

First meeting of Chinese and western churchmen since the Reds overran China took place earlier this year, when Bishop Rajah B. Manikam of India and the Rev. Gustav Nystrom, Swedish missionary, visited China. Bishop Janos Peter of the Hungarian Reformed Church and Prof. Joseph L. Hromadka of Czechoslovakia were also in China at the time.

"There is confident hope" that Chinese church leaders will come to Hungary, said Dr. W. A. Visser 't Hooft, WCC executive secretary. It would mark the first visit of Chinese churchmen to another country since the Communist conquest in 1950.

Women get clergy rights

Women pastors in the Methodist Church may minister on the same basis as men, the General Conference which met at Minneapolis early this month decided by a 389-279 vote. Previously, women had been ordained as "local preachers" and could administer the sacraments, but were not voting members of clergy conferences and could not "c mand" an assignment to a parish. Me odists now have about 350 women mi isters.

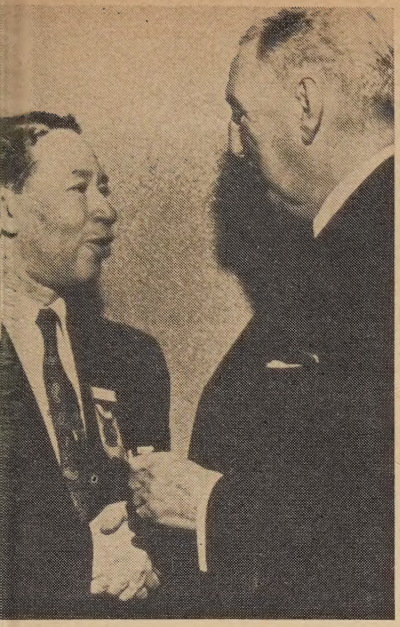
Since women clergy wanted equali they should not ask or expect "pettic privileges," warned the Rev. Marga Henrichsen, pastor of a nine-church p ish in Maine and well-known auth Women should carry their share of c ference responsibility and rememb "about seeking the lowest place," M Henrichsen said. "It is a responsibil that calls for maturity of attitude a allows no self-pity on any score."

Women did not fare quite so w among New York's Episcopal dioces The New York diocese voted 2-1 allow women to serve as church ward and on vestries. At Syracuse, the C tral New York diocese rejected the sa proposal by a close vote. But in Engla three Anglican theologians including Archbishop of York reported that t found nothing in the Bible to bar wom from conducting church services "preaching in case of need." The th had been called upon to advise a spe committee studying the ministry women in the church.

Methodists delay divorce change

A controversial proposal to relax strictions on remarriage of divorced p ple was shelved by the Methodist Gen Conference. The recommendation referred to the denomination's Comm sion on Family Life for report at the n conference in 1960. Present discip permits only the remarriage of the "in cent party" in a divorce or the remarri of couples divorced from each other.

Other sections of the marriage st



HONORED BY METHODISTS
rnest Wilkins being congratulated by
op F. B. Newell after selection to
Judicial Council at Minneapolis.

were adopted. One approved
ned parenthood, saying that it "may
l rather than violate the will of God."
rs frowned on mixed marriages,
d uniform marriage and divorce laws,
d legislation requiring medical ex-
ation of those applying for marriage
ses.
riched worship services were asked
e conference as it set up a Commis-
on Worship, although specifying that
s "not to govern the devotional life
e church. It is not necessary that
and ceremonies instituted by man
d be everywhere alike." Another
approved an "intensive and exten-
program of evangelism intended to
in "thousands of new churches . . .
the reaching of millions of un-
hed persons."

Negro gets high post

Highest elective position a layman can hold in the Methodist Church went to a Negro when the denomination's Judicial Council at Minneapolis this month chose J. Ernest Wilkins, Chicago lawyer and Assistant Secretary of Labor in President Eisenhower's cabinet, as its new president.

The nine-member Judicial Council is the "Supreme Court" of the Methodists. It interprets the church's constitution and is the final court of appeals from the rulings of bishops and denominational courts.

Elected vice president of the council was Dr. Clarence M. Dannelly, school superintendent of Montgomery, Alabama. Two days later Dr. Dannelly announced his resignation from the post, saying that "a climate of circumstances was created" at the organizational meeting "that makes it seem necessary for me to resign."

Catholic segregationalists disband

The Association of Catholic Laymen, formed in Louisiana to fight racial integration, decided early this month to "discontinue its activities" after Archbishop Joseph Francis Rummel had notified members that they were "liable to the penalty of excommunication."

The archbishop had ordered the organization to disband by his threat, said Emile Wagner, Jr., organizer and president of the Roman Catholic group. Mr. Wagner said that while the group accepted the archbishop's order, it "respectfully questioned" the propriety of his decision. A direct appeal to the Vatican was being prepared, he said, and would be "presented personally, if possible" to the Apostolic Delegate in Washington for forwarding to the Pope.

Archbishop Rummel had often branded segregation of races as a "moral sin" and

AGAIN HEADS CIF-ULCA

Dr. Edmund F. Wagner, ULCA treasurer, who was last month re-elected president of the $4 million Common Investing Fund whose shares are held by boards, agencies and congregations of the church. Quarterly dividend of 11 cents on $10-par shares was announced last month.

---

had announced that racial integration in parochial schools would be practised in the New Orleans archdiocese. The laymen's association had been formed to oppose the archbishop's plan.

Spanish persecution increasing

Protestant persecution in Spain has increased in the past ten years, delegates attending the European Minority Lutheran Churches' Conference at Semmerling, Austria, last month were told. Several thousand Lutherans are included in Spain's estimated 30,000 Protestants.

"Protestants are second-class citizens in Spain," a Spanish pastor told the group. "We are not allowed to worship openly. Our churches are forbidden to look like churches—no towers, religious inscriptions or church windows can be used. We had one school for our children but th was closed. Early this year the Pr estant seminary in Madrid was closed a is not yet reopened."

A young woman who had been ba tized as a Roman Catholic but who h been a Protestant for 14 years expe enced great difficulty in obtaining a ma riage license, the pastor said, becau legally she was still regarded as a Rom Catholic. A bishop told her "he wou rather see her become a prostitute than Protestant," the pastor reported.

In Spain, Bishop Zacarias de Vizcar chaplain of Catholic Action, said in magazine article that the "Protesta danger" is "greater than ever." Forei Protestants are supporting financially t Spanish "dissidents," the bishop declar He said there are now 477 Protesta preachers in Spain, compared with o 43 in 1928.

Government seizes Bibles

British authorities protested to t Spanish government early this month ter police had swooped down on the Ma rid office of the British and Foreign Bi Society, seized 30,000 Bibles and de tional books. The office was permitt to remain open, however.

The raid was the second in rec weeks. Ecumenical Press Service of G eva reported that on April 20 police h descended on a printing shop wh copies of the Scriptures, hymnals, a the monthly newsletter of the Span Evangelical Church were being print All these materials were impounded, doors of the printing plant sealed.

The action against the British and F eign Bible Society duplicated that tak in 1940, when Spanish government age confiscated 110,000 Bibles and other ligious works.

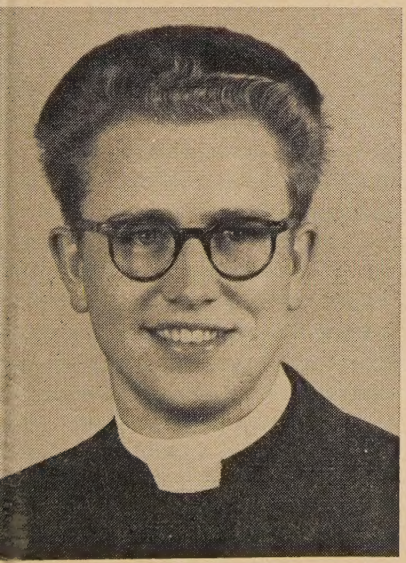
In the British House of Lords, Labo

:ount Alexander demanded that the ernment take steps to "protect human ts and religious freedom." The Mar- s of Reading, Minister of State for eign Affairs, replied that the British ernment deplored the action of the nish police but were awaiting an in- y by the Spanish government and the rn of the seized property.

v assistant to president named

dditional assistance ought to be pro- d for ULCA President Franklin Clark , the 1954 Toronto convention de- d. Since 1949 Dr. George F. Harkins served as assistant to the president, increased duties made further per- al aid necessary, delegates felt. Citing ands on Dr. Fry's time and energy ugh his work as chairman of the Cen- Committee and vice president of the rld Council of Churches, his duties in Lutheran World Federation and other anizations, the convention asked the cutive Board to provide whatever help was needed to lighten the president's burden.

Last month the Executive Board elected a second assistant for Dr. Fry. He is the Rev. Raymond Tiemeyer, 30-year-old pastor of St. Luke's Church, Sioux City, Iowa. A graduate of Tarkio College and Hamma Divinity School, Pastor Tiemeyer was ordained by the Kansas Synod (now Central States) in 1950, served for three years at Tipton, Iowa, before going to Sioux City. One of his special duties will be to aid Dr. Fry in supervising chaplaincy work. He will start his New York assignment on July 1.



NEW PRESIDENTIAL ASSISTANT
The Rev. Raymond Tiemeyer

Asks foreign aid planning

Lack of long-range planning in U.S. overseas aid and technical assistance programs has hampered their effectiveness, the House Committee on Foreign Affairs was told by Dr. Luther A. Gotwald, former head of the ULCA Board of Foreign Missions and now director of the National Council of Churches' Division of Foreign Missions.

Policy, program and personnel should all be based on foresighted planning, the NCCC official said. Noting that the churches have repeatedly affirmed their support of government economic and technical assistance programs designed to aid needy people abroad, Dr. Gotwald disclosed that the 65 mission boards and agencies represented in his division of the NCCC are spending annually about $40 million in evangelistic and assistance work in 50 foreign lands.

Congress should also make more adequate provision for payment of freight charges on overseas shipments by voluntary relief agencies, Dr. Gotwald proposed. Church World Service in 1955 sent 39,000 tons of clothing, food, medicine and relief supplies valued at $22.5 million to areas of need around the world.

Jews split on Zionism

The anti-Zionist American Council for Judaism "misrepresents the Jewish people," according to a statement signed by 1,350 rabbis from the three branches of American Jews—Orthodox, Conservative and Reform. The statement was released in New York by Dr. Emanuel Rackman, president of the New York Board of Rabbis. The American Council for Judaism has "consistently maligned and impugned the integrity of Jewish institutions, organizations and causes," the document said, and represents "an infinitesimal fraction of American Jewry."

Rabbi Rackman said the statement marked the first time so large a part of the American rabbinate had united in a public declaration of such severe criticism.

In reply, Dr. Elmer Berger, vice president of the American Council for Judaism, described the statement as an "intemperate attack" that "does justice neither to Judaism nor the rabbinate. It is significant that more than 2,000 rabbis refused to sign the statement."

Dr. Berger said the most important question confronting American Jews is whether they are "a religious or a national group" in the United States and what attitudes they express and actions they take with regard to Israel. At its recent Chicago convention the American Council had opposed U.S. aid for Israel.

Bible distribution sets record

The 500-millionth Bible to be distributed by the American Bible Society will be given out sometime next spring, it was reported at the society's 140th annual meeting in New York last week. To date, more than 480 million volumes have been distributed. The present rate is about 15 million per year.

Biggest record last year was set in South America, where 3.5 million v
umes of the Scriptures in Spanish
Portuguese were distributed. Brazil sto
next to the U.S. in the number distr
uted, the report said. In some lands, v
umes were so popular they had to
rationed.

More than a half million Braille a
talking book volumes have been sent
to the blind, the society said. At the e
of 1955, the whole Bible had been p
lished in 207 languages and dialects,
New Testament in 265 more, and sin
books in 620 more—a total of 1,092
ferent languages into which the Scriptu
had been translated.

Russians got a new edition of the Bi
this year—the first since 1918. The M
cow Radio reported that the Mosc
Patriarchate of the Russian Ortho
Church had issued a new translation
the Bible, using the new spelling and c
taining an index of parallel passages a
a section of maps.

Churches chided for seeking privilege

Churches are among the worst offe
ers in seeking to evade zoning regu
tions, the American Society of Plann
Officials was told at Providence last we
Dennis O'Harrow, executive director, s
that friction exists between city plann
and churchmen because the latter beli
the "sacred nature" of their activi
places them "above all other functio

Chief problem in church building
construction on inadequate sites and l
of parking space, he said, adding t
churches should be permitted in resid
tial areas only under definite regulati

City planners should make provis
for churches, the society was told by
Rev. Joseph W. Merchant of the Natio
Council's urban church departm
Agreements should be reached betw
planning groups and church agencies

TAXICAB IN BALTIMORE
ity's hacks urge church attendance

vide for suitable distribution of rches and synagogues. In answer to rges that not all church groups will e to such planning in the location of r new churches, the Rev. Raleigh E. of the Detroit Council of Churches that both the normally-aloof Lu- an Church—Missouri Synod and the ional Association of Evangelicals now ze the need for "creative planning."

to bar church buildings

several areas battles continued as ens' groups and civic authorities ht to bar church buildings from resi- ial areas. New York State Court of eals permitted both the state Catholic fare Committee and the American sh Congress to enter as "friends of court" the case in which Roman olic authorities are seeking to gain nission to build a church and paro- l school in Brighton, a suburb of hester. The Brighton Planning Board refused to issue a building permit. neys for the church called the action constitutional" and an . . . "intentional imination."

Two applications from Assemblies of God congregations in suburbs of Minneapolis brought rejections from zoning boards, forced an appeal to district courts. In Robbinsdale the church location was called a "traffic hazard" and in St. Louis Park the church site was called "very poor" after neighbors claimed it would be a detriment to homes in the area. In Dayton, Ohio, efforts of Our Saviour Lutheran Church to convert a 31-room mansion on a 4½-acre tract into a church ran into opposition from neighbors, who said the move violated zoning laws.

Temporary quarters are not a church

Mission congregations worshiping in temporary quarters cannot claim that the building they use is a "church," ruled Florida Circuit Court Judge Edwin L. Jones. He denied a request from Faith Lutheran Church of Wesconnet to ban a tavern from locating near the Masonic Hall in which the congregation worships.

The word "church" in Florida law means a building dedicated "at least primarily to religious worship," the judge said. The word may also refer to any "established congregation," Judge Jones said, but the real estate provisions of the law imply an actual building. To agree with the contention that where a religious body holds services is always a "church," the judge added, would mean that every meeting house, hotel, theater, lodge hall, YMCA or other building that rented its facilities for religious services would be construed as a church.

Otto named to German post

The Rev. Frederick M. Otto, pastor of St. Mark's Church, Fremont, Ohio, has been named to a two-year term as Lutheran World Service representative to Berlin and the churches of East Germany. He will succeed Dr. Richard W. Solberg on July 1.

World News Notes

Reformation of Russia

It isn't good in an election year to be too pessimistic about world affairs. John Foster Dulles, speaking for the Eisenhower administration, can't say that things are in terrible shape, or voters will ask why the administration let them get that way.

But it won't do to be too optimistic. Congress, which must be persuaded to appropriate funds for foreign aid, might not see any reasons for granting much money if peace prospects are excellent.

Mr. Dulles, speaking in favor of the $4.9 billion foreign aid fund this month, mixed about 50 per cent of encouragement with 50 per cent of warning. It is true, he acknowledged, that Russia seems to be getting easier to live with. Tough Stalin policies have been laid aside. But he said it will be a long time—"maybe 10 years, maybe a generation," before the Soviet Union becomes "a decent state to do business with."

Change in the Russian attitude, said Mr. Dulles, is because education is becoming more widespread in the Soviet Union (necessary to support increasing industrialization) and this has "brought about a demand for greater freedom." People are tired of police-state tactics and want to think for themselves.

Churchill has hope

Winston Churchill, at 81, talked about "the new Russia" in a speech this month. Russia must be counted in on plans for building a United States of Europe, he said, if it is sincere in its conversion to peace and freedom.

"A new question has been raised by the recent Russian repudiation of Stalin," said Mr. Churchill. "If it is sincere, we have a new Russia to deal with."

France and Germany make peace

"The last misunderstanding which st
existed" between France and Germar
has been cleared up, the German foreig
ministry, Heinrich von Brentano, said th
month in Paris. The French foreign mi
ister, Christian Pineau, said he and M
Brentano are in "perfect agreement."

The question they had been discussir
was how fast Germany is to be rearme
Germany will build up its army
500,000 men, but promises to reduce i
armaments after East and West Germar
are unified. Solution of the long-debate
question of transferring the Saar valle
to Germany will soon be announced,
was said in Paris.

Come home to Poland

Millions of Germans were driven fro
their homelands in eastern Europe whe
Poland took over the territory east of th
Oder-Neisse rivers. This spring Polar
has stepped up its appeals to persuad
Germans to come back.

Those who have relatives still living
Polish territory are receiving personal le
ters urging them to return. The Polis
government has set up a special fund
be used to purchase cattle for farm wor
ers of German nationality. Poland h
urgent need of farmers and skilled labo
ers.

German leaders warn their people th
if they go back to Poland they will ha
none of the rights granted to workers
the West—the right to strike, to chan
place of work, or to belong to trad
unions.

Poland is making rapid progress in r
covery from its heavy war losses, but
still short of houses, has a low standa
of living, and its people are obliged
work incredibly hard to keep alive.

ASHINGTON

OBERT VAN DEUSEN

REFUGEE ACT HEARINGS

EVERAL BILLS have been introduced to nd the Refugee Relief Act, so as to g the program to a satisfactory con- ion. A senate committee headed by ator William Langer has held hearings. epresentatives of church organiza- s, including the Lutheran Refugee vice and the National Lutheran Coun- testified before the committee. Dr. ry J. Whiting, executive secretary of NLC's Division of Welfare, spoke in port of a letter which Dr. Paul C. pie had written to Senator Langer, king suggestions for improvement of law. Dr. Cordelia Cox, director of Lutheran Refugee Service, gave spe- examples from her experience in inistering the program.

posals

NE PROPOSAL is to extend the time for entry of those whose admission is au- ized under the present law. There e so many unworkable provisions in law, and its administration was so t in the first two years, that only in last few months has there been any e flow of refugees.

ne of the bills introduced by Senator ger would extend the deadline for nce of visas by one year to Dec. 31, 7. At the same time, a cutoff date for ications from refugees and assurances American sponsors would be set at 31, 1956. This combination of dates would insure that all who were in the pipelines would have time to have their applications processed.

Another suggested change would permit a limited number of refugees having tuberculosis to enter the country, if they accompanied their families or followed to join families who were already here. This would apply only where the family of the person having TB is willing and able to provide adequately for his care.

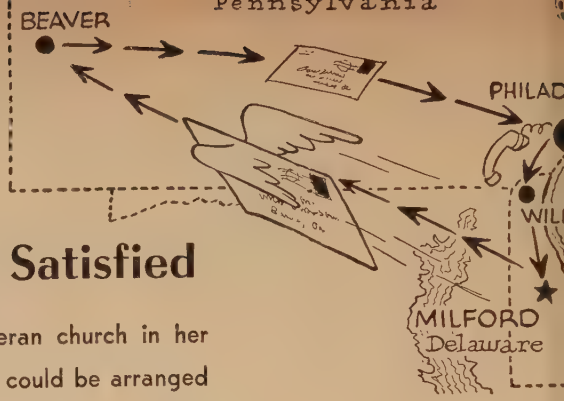
Dr. Empie, in his letter to Senator Langer, commented that this proposal "adds the element of compassion" to the law. He suggested that this provision be broadened to include DP families which were separated for the same reason.

A third proposal is that quotas in the Refugee Relief Act which are not used be re-allocated to other countries. The principal unfilled quota will be that of Germany, where improving conditions have relieved the pressure to some extent. These would presumably be used by refugees from Greece and Italy. Dr. Empie urged that if possible some quota should be allocated to refugees of Chinese ethnic origin who live in Hong Kong, and to indigenous Asians.

NO SOLUTION has been proposed to one major roadblock. The security clearance for refugees is much more cumbersome than that for regular quota immigrants, and has produced no more rejections on security grounds than the normal screening would have done. If refugees could be cleared by the standard procedures under the Immigration and Nationality Act, the issuance of visas could be speeded up considerably.

If the Refugee Relief Act, even at this late date, can be made more workable and the program successfully completed, it will give a needed boost to our moral stature in the eyes of the world.

TWO LETTERS + ONE PHONE CALL = ONE CONGREGATION



Margie Wasn't Satisfied

A woman, eager for a Lutheran church in her new home town, found that it could be arranged

MARGIE DID NOT FEEL comfortable in her new home. Something was missing.

Certainly her new neighbors were kind and friendly. The town was all she had expected. An adequate social life was there to be enjoyed. And her new ranch-style house was equipped with all the gadgets that a young wife could ask for.

But something was missing. It didn't take her long to discover what it was. A Lutheran church.

Two years before she, with her husband, two young daughters, and her brother-in-law, had moved to Milford, Delaware, where the young men were engaged in business. Both brothers and Margie were recent graduates of Thiel College, Greenville, Pennsylvania, where Lutheranism meant much to them. In fact, the background of the entire young group was Lutheran as far back as each could remember.

But Milford was without a Lutheran church. The nearest ULCA congregation was 65 miles away, at Wilmington. Margie decided to correct this situation.

ONE EVENING, after dinner, she announced her decision. "We're going to plant a Lutheran church in Milford—the three of us. We'll recruit the Pierce's she's a Thiel graduate—and we'll scu the town for people like ourselves w want a Lutheran church."

Straightway they made phone ca rang doorbells, buttonholed every quaintance who had ever mentioned word "Lutheran."

Within two weeks they had a list twenty names of folks of Lutheran ba ground.

"Now what do we do?" mused Marg "How do you go about the business forming a church?" Inexperience h them stymied. But not for long.

Margie wrote to the Rev. Norm Kiefer, the pastor who had married h now serving a Beaver, Pennsylvania, p ish. He, in turn, wrote to Dr. Roy Winters, superintendent of the Minis rium of Pennsylvania board of ho missions.

Dr. Winters phoned the Rev. Rob E. Neumeyer, Wilmington pastor a president of the Ministerium missi board, who had fervent plans for est lishing the Lutheran church in the lo part of Delaware.

Pastor Neumeyer called up Mar right away. Plans were set in moti The youngsters in Milford got the ass ance of a seminarian who directed a s vey of the district.

By RALPH REICHHOLD

Veteran staffwriter and artist, Pittsburgh "Press"

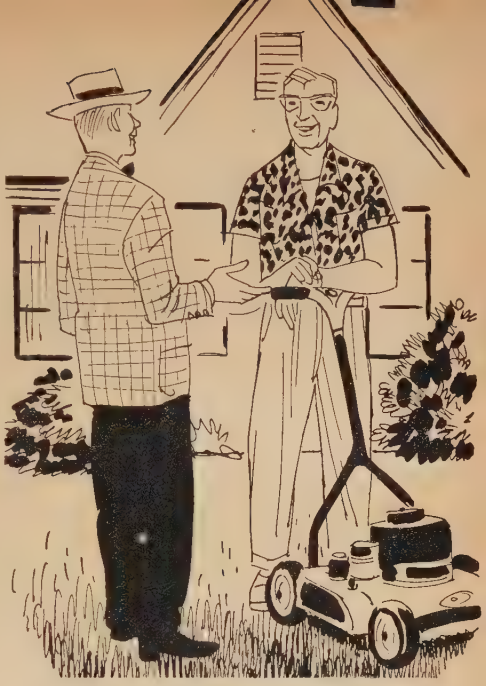
Here and there—often in the most unexpected places—Lutherans were discovered. Day by day the prospect list grew.

MARGIE INVITED everybody on the list to a gathering in her home. Enthusiasm was high. That evening nothing seemed impossible to this small group of churchminded Lutherans.

After the folks left, Margie said to her husband, "It looks as though it can be done. We're going to have a Lutheran church in Milford or bust."

By February the prospect list had grown to 55 and the go-ahead signal was given by the mission board. The Rev. Ivan M. Scherch was assigned to shepherd the infant congregation. Through diligent effort more interested people were found and Reformation Lutheran Church was duly chartered with 92 members.

Today, through the leadership and guidance of Pastor Scherch, the member-



They buttonholed every acquaintance

Enthusiasm was high

ship has grown, a thriving church school and nursery are in operation, and a three-acre plot has been purchased as a future church site.

The first official act of Reformation's pastor was the baptism of Margie's thi daughter.

No longer does Margie feel that som thing vital is missing in her life in Mi ford, Delaware.

Everybody has Time for Evangelism

If "the show must go on" and "the mail must get through," how much more true it is that "the Gospel must be told"—bad weather, physical handicaps, or personal inconvenience notwithstanding.

Dozens of stories from the Lutheran Evangelism Mission testify that more and more Lutherans every day are realizing that witnessing for Christ is a top-priority business—one that takes precedence over lesser concerns, and one that can surmount imposing obstacles.

In South Carolina, a textile worker faced a dilemma: He had a "swing shift" job. His family was large, and his income was small. Should he give up five days' wages?—or go to work and try to forget about the mission?

The first two nights he went to work. But then he began hearing about the mission from his family—including an aged aunt, and a niece who attended the services in a wheelchair. That night, he spent an hour on his knees, praying for the mission — and for *God's* solution to his dilemma.

He didn't go back to work after that night. He was not only at the mission services the next three evenings—he also went out as a visitor and was instrumental in winning several persons for the pastor's class. His congregation, a small church in a tiny village, has 42 persons in th current class.

In more areas than one, whole co gregations have demonstrated the sam kind of consecration and determinatio

An Estonian congregation in Canad

Are small children "obstacles" to serving t church? Not according to Paul Malone, eva gelism chairman at Redeemer Church, Sacr mento, and his wife Phyllis. With daught Eileen Kay—"the youngest evangelist in t mission" (in the words of Regional Director Ro Hidy), they were present at every service a instruction period during their church's missio

By GORDON C. LUND

Vhat constitutes a valid excuse for staying
ıy from church? A broken hip? Thrombosis?
eg amputated? A broken arm?
All of these have happened to Mr. Henry
k of Brodhagen, Ontario. A broken hip in
l, two strokes, a leg amputated in Novem-
1954 (secured an artificial limb in May
5, and was soon in his church pew), fell and
ke an arm in September of the same year.
Mr. Rock has a remarkable faith and cheer-
disposition and realized his ambition to at-
d at least one of the services during Lu-
ran evangelism week in his church. He is 82.

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h no church building, scheduled its
ssion services in a basement. Beginning
h only a handful of the faithful, the
vices, in the words of the pastor, be-
ne "precious worship experiences
ere our people participated with sim-
unaffected gladness of heart and found
w avenues for service opening wide."

A BRAND-NEW mission congregation in
io discovered, only three weeks before

the area mission, that the school building in which it held Sunday services would not be available for evening worship. Members contacted the engineer in charge of construction at a half-finished near-by shopping center. He co-operated "all the way"—rushed work on a large store-unit, put glass in the front windows ahead of the schedule, installed gas heaters and an electric outlet. The congregation improvised lights, rented an organ, carried chairs, constructed an altar.

Meanwhile, heavy rains transformed the outside area into a sea of mud just before the mission was to open. So men of the congregation hustled around the community and found enough planks for a makeshift sidewalk.

With supper meetings held in the homes of members, that congregation not

The call of Christ came via Braille books and phonograph records when John Erickson (left) of the Lutheran Braille Evangelism Association visited John Aho, during the Minneapolis-St. Paul evangelism mission. Blind visitors were active in the mission, making hundreds of calls.

Sign language was used in mission by members of Chapel for the Deaf, Minneapo

only had record attendances at the services but sent out as many as 32 lay visitors on a single evening.

MANY TIMES during the winter months, the weather has tried but failed to defeat a mission. In South Carolina, for example, lay visitors in one small-town area had to slosh through snow and mu some of them walking along dirt roads the country. "But the results were actua improved," said the area chairman, "f the prospects on whom they called seem to realize that these people must me business!"

BABY SITTER

EIGHTEEN-YEAR-OLD Helen McGee was brought into Salem Church, Salisbury, North Carolina, as a result of lay visitation during the 1954 pilot evangelism mission.

Last month Miss McGee was serving as a visitor in the Salisbury area mission. The first night she was assigned an "easy" prospect. The following night she requested someone unknown to her.

"We'd like to enroll in the pastor's class, but we don't have anyone to leave the children with," the family said.

"If you agree to attend the class I'll be your baby sitter," offered Miss McGee.

—N. EARL TOWNSEND

PRISON CHAPLAIN WANTS HELP

ESTER PETER, chaplain to a thousand i in the Iowa State Prison, has strength cpersonal conviction. The 44-year-old sster needs it to handle his many jobs. ducting services within 30-foot walls, aseling a burglar, giving comfort and ance to a condemned man, are part very week's schedule.

haplain Peter entered prison work by dent. In 1946, while serving a parish the prison, he was asked by the den to fill in for the regular chaplain. ntered the field with uncertainty," he . "But I soon became interested in work and entered it full time."

AD IT NOT BEEN for strength and n, the chaplain could not have become t he is today—respected and admired he men he serves. Shortly before he e to the prison convicts were forced ttend Sunday services. The men felt were being imposed on. When the orced services ceased, attendance fell o less than 4 per cent of the inmates. ling against the church ran high.

hat was the situation Chaplain Peter ked into. It presented a challenge and ook it up. The men, he found, for the t part had never belonged to any rch before their imprisonment. They 'n't understand, and were suspicious he chaplain's motives. They adopted how me" attitude and the new min- had to give proof that religious train- and thinking could benefit them.

uided by a verse in the Bible—Re- nber those who are in prison, as gh in prison with them; and those are ill-treated, since you also are in

JACK VANDERNEESE
uthor is a prisoner, Iowa State penitentiary

the body (Heb. 13:3)—he gave the men the proof they needed.

"Half the people in Iowa go to church and half do not," he told them. "Yet 95 per cent of the men in here come from the half which does not go to church. Family problems are just as great. The kids are just as contrary. The jobs are just as hard to find for the churchgoer as for the man who stays away. Yet the Christian gets his problems straightened out. Figure it out for yourselves . . . Then see if religion is helpful or not."

Most men did, and church attendance has increased from 4 to 50 per cent of the men.

SUNDAY SERVICES are only a part of the chaplain's work. He also conducts weekly Bible classes, interviews each Protestant man admitted to the institution, is an active advisor to the prison Alcoholics Anonymous chapter. In addition he supervises the weekly radio programs aimed at awakening the public to true

CHAPLAIN PETER MEETS WITH PRISON CLASSIFICATION BOARD
His personal knowledge of prisoners makes him a helpful consultant

prison conditions and spends many hours counseling men with family problems.

One of his most important functions lies in his work with the prisoner classification board. The chaplain provides his knowledge of the men and their problems, greatly aiding this board to place prisoners in suitable work assignments and plan rehabilitation programs for them.

Born in Story City, Iowa, in 1911, Lester Peter was educated at St. Paul, Minnesota, and St. Louis, Missouri, graduating from Concordia Seminary in 1936. His first parish was a church at Belle Plaine, Iowa, becoming its first resident pastor. In 1944 he was called to a large parish at Keokuk, Iowa, near the prison.

SINCE HE ENTERED prison work, Chaplain Peter has been a keen student of prisoners and prisons. While he feels that prisons have generally advanced, he states, "Lack of public interest is a big stumbling block. The public should know that one day 95 per cent of all prison inmates will return to society. For this the wholehearted co-operation of the taxpayer is necessary. The question of their life-long conformity to society depends upon how they are accepted by the pe ple who practice Christianity on the o side and whose tax money has been spe to rehabilitate them."

"Many people," he continued, "kn nothing about the prison chaplain. So don't know that there is such a positi For this reason they don't know how th can work with us."

The public is not aware of the terri case-load a prison chaplain carries. Les Peter is responsible for the Christi teaching of more than a thousand m He feels that two or three hundred wo be ideal. At the present time he has t much group work, and too many gro programs to carry out. This does leave sufficient time to render the dividual service needed. "Religion i personal thing and should be taught o personal basis," he states. "Before can do things that way, we must h more men in the field."

"MANY PEOPLE," he says, "know nothing of prisoners, might think it possible for a former criminal to abs religion. However, the opposite is t Prisoners know that they have lost

:king something in their lives. They t to know what it is.

Many of these men come from di-e-wrecked homes, both that of their nts and their own. Alcohol also looms ely in their past. They want to know it got there and what they can do ut it. We can help them if they desire ."

trangely, perhaps, to the person who never been inside a prison, the chap- does not fear the men he helps. The ister feels they are much like the peo- one meets in any walk of life. "After we are creatures of God, whether e be a wall around us or not," he quietly.

ester Peter has encountered many edies, has had moments of doubt. re are no books he can turn to, other the one great Book. That is enough. recovery from these moments of de-sion comes from his faith.

The Lord usually sends me encour-ment when I need it most. I remember ting a fellow-pastor who wanted to me about one of my 'boys' who had prison. He told me that the man was g a fine job in his church. He said ould have used a whole congregation him. This, somehow, gives me a ng of rededication.

Of course there are failures. You t judge your work by statistics. If were the case, I might not concen- on one man and . . . well, remember parable of the lost sheep . . . it was one the shepherd sought . . ."

HUCKLING, the chaplain recalled one is lighter moments. "I sent a man a of his church magazine, thinking ould appreciate it. He sent it back a note telling me to mind my own ness. If all I had to do was send him azines, he wrote, then I should spend some of this time preparing a good sermon

"This, to me, was encouraging. The man was attending church services, so he couldn't have hated me too much, and the fact he sent such a note meant I had his confidence, that he could tell me exactly how he felt without fear of reprisal. As long as the men bring their problems to me, joke with me, roar at me, or even write notes, I feel I can offer them some help. It is when they withdraw into a silent shell that I must start worrying."

The job of prison chaplain is difficult. He must be a combination of many people. But his job only begins after a man has committed a crime.

AT PENNSYLVANIA'S Graterford penitentiary the full-time Protestant chaplain is a ULC clergyman, Thomas Atkinson. (*See cover photo, copyright* Time *magazine*)

CHAPLAIN ATKINSON SPEAKS TO PRISONERS AT GRATERFORD
Four ULC pastors are full-time chaplains in prisons

The time to stop crime is before it happens. Prevention is more important, and the chaplain feels that the public should learn from the lives of the men now serving time in prison. This learning should be applied to young people. In that way the roots of crime could be chopped before they grow deep.

To obtain this information, the public should maintain closer relations with the prison chaplain, take an active interest in his work, and help him reclaim the men in his care.

"IT IS ALWAYS gratifying to have a layman ask 'What can we do to help these men when they are released?' I answer them in this manner: When a man is released from prison he feels that he has paid his debt for the crime he committ He wants acceptance as an individual, as an ex-convict. Quite often he fails receive this acceptance. This sours h He figures there is no use in trying to a decent life. When he reaches this po all our work goes down the drain.

"Other times he is overindulged, nur to the point where he can no longer ma tain the fallen-sinner-recovered-charac they have created for him. The outco is obvious.

"The best advice I can give to the p son who wants to help us in our wor Lester Peter spoke slowly, "is to treat person who has been released from pri as you would any neighbor. The gol rule of Christianity is still the best b of instruction . . . Do unto others . . .

CLERGYMEN OF ALL FAITHS have dealt with psychiatry, in sermons and lectures, books and pamphlets. Too often they say, "If there were only more faith in the world, people would not be nearly as neurotic as they are."

This is an oversimplification. I can show you a number of happy atheists who have never known a sleepless night; and many good people who are haunted by terrible states of anxiety and melancholia. That formula is also morally wrong. There is a touch of the Pharisee in it. When a man says, "People are neurotic because they lack faith," he implies, "Thank God, I am not like one of these. I have faith."

—DR. KARL STERN

IS IT TRUE that when folks used to hear more about hell, they raised less of it?

IT TAKES TIME TO LEARN TO PRAY

By MYRTLE SEVITS STOUT

You can pray while patching pants, or even while reading the paper. But real praying isn't easy, and must be learned by practice

DURING A GROUP discussion of prayer, voman made a startling remark. "I n I had learned to pray, myself, when aught my children their prayers. We ght have learned together."

he sensed the difference between say- prayers and praying.

remember, as a minister's child, my areness of the atmosphere of prayer— nome, at church, or going along on s. Countless were the chair seats I died while adult praying produced a lime essence all around—and over my d. I, too, dutifully said prayers. But ater years that vague sense of a holy sence seemed more like a real prayer n the phrases recited from memory.

ONE'S CHILDLIKE repeating of prayers ds to be followed by voluntary explo- on—actually learning how to pray. ve find ourselves through passing years striving, we should not be discour- d It takes time to learn to pray.

Yet, busy as we are, that is no barrier. nt, spontaneous prayer may spring n each detail of living. While scan- g the newspaper, nearly every item cts an invitation to pray. Prayer can offered with each task we take up. titude may be expressed for successes and pleasant incidents as they occur. In this way prayer is woven into all the time that we have.

PRAYER WAS a problem for Jesus' disciples. Recognizing this vital source of the Master's power, chagrined by their own weakness and blunders, they entreated, "Lord, teach us to pray." He gave them a prayer for all time—let us say, he gave us a pattern for prayer.

I know a woman who takes the Lord's Prayer literally as an outline in private devotions. The practice began when her two sons were in the Korean war. She found herself repeating, "Thy kingdom come, Thy will be done . . ." a second time with increasing fervency. Personal anxiety intensified her longing for a world ruled by God's will.

At this point she began to pray in detail for the leaders of the governments involved in the turmoil, for all who were responsible for critical decisions, for God's will to be done in our national life and in her personal life. It was a natural step to extend this fruitful habit of expanding the prayer through the other phrases.

If we adopt her method, the daily bread petition may include thankfulness for what we have, specifying each item of good. Gratitude is a spiritual tonic that lifts and strengthens the soul. Here too

we may hold our conference with God concerning particular earthly needs, express our trust in his care and our anticipation of sharing all that we receive.

PERHAPS WE SHALL become deeply involved in the petition, "Forgive us . . . as we forgive." Yet, trusting our Father's mercy, we can look squarely at our shortcomings in his presence, in order to experience true penitence and so know the full joy of forgiveness.

We face here those vexing intentional trespasses against us—cheating, slander, snobbery, and worse offences that hurt deeply. But before hurt succumbs to the torture of resentment, we have the oppo tunity to pray for those who have injur us—a difficult achievement, but one th brings peace. It may help at first if turn our thinking about, "Teach me forgive as thou hast forgiven me." Desi is the first great step.

USING THE Lord's Prayer in this ma ner from beginning to end breaks t habit of merely saying it—a barren re tition of familiar words—and makes it individual expression. It becomes p sonal. It comes to mean much more wh we do repeat it—no, pray it, in public.

Applying the personal method to t

y beginning, "Our Father . . ." estab-es the reality of his tenderness toward and our reverence for him. Prayer is wo-way communion with God. Merely ing prayers is like speaking to a tape order. Nothing comes back but our n words.

Perhaps all of us are disturbed at times this feeling of unreality in prayer. We sympathize with the youth who said, pray, but sometimes I wonder if it s as high as the ceiling."

f we wish to talk with someone at a ance, we must contrive a connection ough dial and operator. The very sim-city of making contact with One who present but invisible is sometimes a mbling-block, especially when we feel -of-touch. Any means that enables us visualize Christ quickens awareness of word to us—a hymn perhaps, or a le reading.

Or imagine yourself in the place of ry of Bethany, sitting before Jesus, ring him speak. Or Nicodemus com-to his lodging-place at night to ask stions, finding him ready and willing help. Or the woman, ill and discour-d, who managed only to touch the n of his garment, but he knew and led. Or the blind man who, fearing t Jesus was going on by, cried out to , and he heard.

BEING SPECIFIC in prayer reduces the rriness of unreality. For instance, to y for the family in a general way is effective than considering each mem-separately. Is your little girl develop-rude, saucy ways that have you baf-? Has your son, straining at the con-s, reached a rebellious phase where the other guys go up town nights"? You can bring the whole problem be-the Father who loves children, ask-for patience and understanding. With this attitude, irritation yields to compassion. New insight is gained. You find a fresh approach. Perhaps it is a bit of interesting responsibility for the girl; a new liberty for the boy in company with a friend who does *not* loaf up town.

Committing individuals, along with oneself, to God and trusting his guidance, is truly praying.

There are times when even saying prayers is almost impossible—when emotion is deep, when cares crush, when confusion frustrates. Yet this wordless reaching is more potent prayer than faultless eloquence springing from mind and tongue alone. ". . . The Spirit himself intercedes for us with sighs too deep for words."

TRY PRAYING the Psalms when words fail. A young man in a strange city, far from relatives, overwhelmed by a series of misfortunes—loss of work, a personal disappointment, tedious disability—found comfort in this use of the Psalms that enabled him to "come through."

There are psalms to fit any condition from fear to tranquil poise, penitence to praise, melancholy to exultation. There are psalms of trust, humility, victory, spiritual thirst and aspiration. The psalmists knew the depths and heights of human experience. "All thy waves and thy billows have gone over me." In contrast, "The Lord is my light and my salvation; whom shall I fear?"

Of all the devices that transform mechanical repetitions to true praying, the most successful is practice. When the disciples entreated the Master, "Lord, teach us to pray," he set them praying. To acquire skill in any endeavor calls for performance to build up proficiency. The habit of prayer grows more and more rewarding as the Christian attains more constant access to the living water, vital to his spiritual existence.

Something About Dutch Lutherans

They sit to sing, have swans on the church steeples, and have women in the ministry

IT IS NOT DIFFICULT in most cities and towns of Holland to spot a Lutheran church. When you come near the town, you look at the church spires. If you see a rooster at the top of the spire, it is a Reformed church. If you see a swan, then it is a Lutheran church.

The swan is a precious symbol to the Dutch Lutherans. It goes back to a prophesy made by John Hus of Bohemia, when he was about to be burned at the stake for his idea of reforming the church. Said Hus, "You are today destroying a goose" (the word "Hus" meant "goose" in Bohemian), "but a hundred years from now a swan will arise which you cannot destroy." A century later Luther began his reformation.

THE TERM "PASTOR" is never used. The minister is called the "dominee" (long "o" as in dome). There are two women who are dominees, one of them in the large congregation at Dordrecht.

The dominee wears a black gown, called the toga, with a wing-tipped collar, together with the two white bands, called the "bef," 8 to 10 inches long, attached to the collar of the toga.

By HARRY J. KREIDER

This is the second of three articles on the church in the Netherlands. Dr. Kreider, pastor of St. James' Church, Ozone Park, N. Y., spent the summer of 1955 in Holland while engaged in research on early history of Lutheranism in New York. The Dutch church sponsored congregations in New York when it was a Dutch province.

ALTAR in Old Church, Amsterdam, was in t church in 1657 when Johannes Gutwasser w ordained there as the first Lutheran pastor minister in New York City. Pulpit is above alt Words on altar parament—"Peace be unto yo

The pulpit, except in churches recen built, is the focal point for the worshipe It is in the center of the chancel, usua against the wall, and quite high, even small churches.

Below and to the front of the pulpit the *altaar tafel* (altar table). The domin stands behind it to conduct the servi unless, as is the case with many pasto he conducts the service from the pulp

In newer churches, however, the al table stands alone in the chancel, and t pulpit is at the side. Few of the church either old and new, have lecterns.

The altars in the new churches quite beautiful, and always in the fo of a table. In the older churches beauty of the altars is sometimes only the cloth which covers it from top to b tom, on all four sides. Such, for examp is the altar in the Vlissingen (Flushin Church—which was badly damaged

food three years ago. The beautiful cloth draping the altar to the floor on its front the words, beautifully broidered, "Blessed are they who are ed to the Holy Supper of the Lamb." when the cloth is removed, there ds just an old iron chest!

THE CHANCEL of all the churches one or more pews. These are not for r, but for the elders and deacons of *kerkeraad* (church council). These ers usually enter in procession with dominee, and after the service leave him. Women are now on the church

koster is important official in the Dutch congregations. Mr. J. Van Reenen is koster of Old Church in Amsterdam.

councils, and take their part with the men in all the duties, including taking up the offering.

An important man in the congregation is the *koster*. The nearest equivalent in our American church is "sexton," but the *koster* is much more. He cares for the church records, arranges for services such as baptism and the blessing of a marriage. At all services, particularly in the older churches, he wears his formal suit, similar to a man's formal morning dress in the States, and takes his place in or near the chancel.

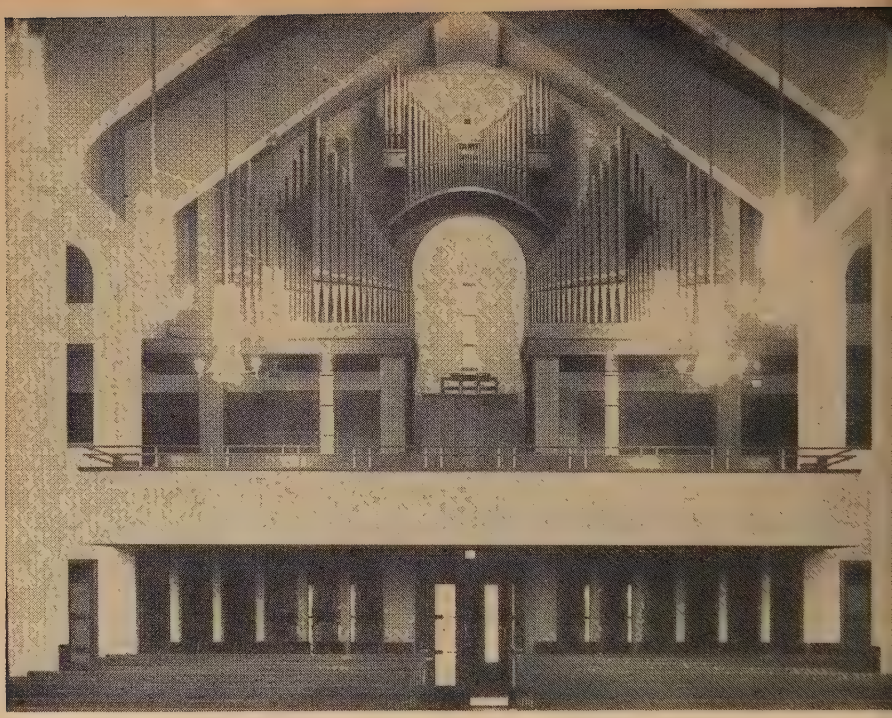
In the Old Lutheran Church in Amsterdam, for example, the *koster* has his own seat in the chancel and, among other things, he gives out and receives the offering bags and plates.

Choirs sing only on festival occasions, such as Christmas, Easter and Pentecost. They are not vested, and sit in the balcony where the organ is. The organ is in the balcony either at the front of the church above the pulpit, or—especially in the new church buildings—in the rear.

THE ALTAR TABLE used to have on it only the Bible and—when occasion called for them—the sacramental vessels. Crosses began to appear about 20 years ago, and are now on many altars. In recently built churches, the cross is built prominently into the chancel wall. One of the most beautiful is in the little church at Ede, where the cross, about ten feet high, is in rich stained glass.

Two lighted candles are appearing also on the altars of many churches.

Altar hangings go back a long way, some with scriptural words beautifully embroidered. That at the Old Church in Amsterdam greets the worshiper with "Peace be with you!" The Church at Utrecht carries the invitation of Jesus, "Come ye all unto me."



ELABORATE ORGAN CASE IN REAR GALLERY, MARTIN LUTHER CHURCH, AMSTERDA

Altar and pulpit hangings in the colors of the church year are now appearing. Flowers are sometimes on the altar, but only one bouquet.

THERE ARE TWO FORMS of services in the churches. One is the free order, the other the common liturgy. More and more churches are changing over to the common liturgy. Preaching of the Word of God, however, retains the major emphasis.

There is this to be said for some of the free orders of service, that they are conducted with a reverence that is inspiring and meaningful. I remember particularly Dr. Van der Woude, prominent dominee of the Old Church in Amsterdam. He conducted the entire service from the pulpit.

It started with an invocation, called a Votum. Then a hymn, of which he re a stanza or two, and when he got throu reading those stanzas they really mea something. Then a prayer, followed one or two lessons from God's Wo Then another hymn, during which the ferings were taken (one for church ma tenance, the other for benevolence). Th the sermon, followed by an organ int lude, which I liked since it gave the hea an opportunity to let the sermon sink i little more deeply. Then a prayer thanksgiving, the closing hymn, and benediction.

The liturgical service is similar to ou but much briefer. The people sit for m of the service and they have less part the liturgy than in the Common Servi Usually they stand for the Gospel and the last hymn and benediction.

CONGREGATIONAL SINGING in every rvice I attended was inspiring. Even ıall congregations of a hundred or less ll make the hymns ring out. You get ught up in it and want to sing as heartily you can with them.

Dr. Van der Woude, an excellent eacher, had an experience the last Sun- y I was in Holland. He preached on aniel as an example of one who had the urage of his convictions. After the serv- e, an American from a Lutheran church the midwest told Dr. Van der Woude owingly how much he liked the sermon. Surprised, Dr. Van der Woude asked, 'ou know Dutch?" "Oh no, not at all," s the response, "but we're on our way see our son, whom we haven't seen for year, and we felt so happy every time u mentioned the name of Daniel. You e, our son's name is Daniel!"

THE COMMUNION is administered less equently in the Netherlands than in our merican churches. On the Sunday when e sacrament was administered at the aarten Luther Kerk in Amsterdam, esident van Heest invited me to preach d to assist him in the communion rvice.

The communion service was quite simi- to ours, though shorter. And, accord- to Dutch custom, we sat for all of it. at gave me a bit of a strange feeling, er having been accustomed all my life stand at that high point in our service. t there was no less reverence because sat, for Dr. van Heest conducted the vice so that your heart was really ed up when he began with "Lift up ur Hearts!"

The altar was covered with a white oecloth, without the colored hangings ed on other Sundays. We used the mmon cup, though individual cups are ed in some of the churches.

The people received the communion standing. Dr. van Heest and I communed first, then came the *kerkeraad* (church council), then the congregation. The sentences used when administering the bread and wine are longer than ours, and I was glad that I made no slips in using not only a different sentence but also a different language:

In administering the bread: "Jesus said, This is my body, which was broken for you. This do in remembrance of me. This strengthen you to life eternal." In administering the wine: "Jesus said, This is my blood, the blood of the New Testament, which was shed for you for the forgiveness of sins. This keep you to eternal life."

It was a summer Sunday for this communion service, and the attendance was not what it should have been. But I got to thinking when the deacons told me that of the 77 persons who communed, 34 were men and 43 were women, a proportion of 44 per cent men.

BUT OLD CUSTOMS inevitably give way. A new liturgy has been adopted by the church, and was used for the first time last fall. In the communion order, for example, there are portions which the dominee may chant. That is far from the old free order of service.

The young congregation of Amsterdam-West, which has just started the erection of its church building, is instituting some new customs for the Netherlands. You will not be able to spot it by finding a swan on its spire, for atop its central tower will be a tall cross, rising loftily to proclaim its glory. A still newer custom which the congregation will introduce are the kneeling cushions at the foot of the chancel so that communicants may receive the sacrament kneeling instead of standing.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

College?

QUESTION: For three years I have worked in my uncle's factory. I started on part-time and Saturdays while I was in high school, and now I am twenty. My salary has gone up steadily. I think my uncle has favored me. I have saved money, for I live at home. I have enough money to put me half-way through college, and I am wondering whether I should not quit the job and go to school. I made good grades when I was in school and believe I could again. But my uncle tells me I ought to stay with him, that I'll get ahead here, that education won't help me.

REPLY: Your slant on your life and future, I believe, is better than that of your uncle. Successful businessmen often hand out such opinions. With the discipline of higher education, the knowledge acquired, added qualifications for thinking, and increased zeal for continued learning, you will be better equipped for whatever you attempt in life. To these you may add any specialized skills or technology which you may acquire for particular types of endeavor.

Consider in addition to these items that contact with professors, other students, libraries, and numerous other experiences which are a normal part of college life, will enrich you in many ways. New avenues of appreciation will be opened, and other possibilities of exploration revealed. Over the years you will gain much more than you lose by giving up your present job. Maybe, in the end, you will return to work with your uncle. But now is the time to get ready for a good future.

Family size

QUESTION: Do you think the modern family of two or three children is the happiest? What about our declining birthrate in comparison with that of other races and nations? How large should a family be?

REPLY: Family size is relative. Optimum welfare (in a broad sense) opportunity, and happiness are generally served where the size of the family is such that the income will take care of all necessities and some extras. But money alone will not bring about all that is desirable in home life. Other aspects of living, including the spiritual and social, have to be given their place.

The birthrate in the United States and Canada is rising—has been for a good many years. In the U.S.A. in 1954 there were more than four million babies. The birthrate is so high over most of the world that social scientists are worried about the food supply and some governments are taking steps to bring about a lower birthrate. The population problem is very complex.

Evening hours?

QUESTION: How late should teen-age children be allowed out at night. Should a definite time be set for them to be in

REPLY: There ought to be a general understanding or principle, but no inflexible rule. Evening occasions differ, and practices vary from one community to another. Some functions involve late hours, others do not. With a background principle, there can be

free, pleasant discussion of each occasion and arrival at an agreement. If youngsters help to make an arrangement, they are likely to live up to it. There should be inter-parental consultation.

WORSHIP NOTEBOOK

LIKE A LOT of United Lutheran Church stors I've been serving as a missioner in Lutheran evangelism mission. To be- me a part of a parish even for a short ek is to revive some of the associations ich the parish pastor can never com- tely escape.

At each service the pews were filled, ding chairs caring for the late-comers. fore and after the services, at their therings, and in their homes, I felt again e spirit that binds people from all walks life into the unit which is a congrega- n of Christ's church.

What makes my experience unique is particular parish to which I went. ere is something about it which is dis- ctive and I trust that the pastor and the ople will forgive me if I invite the whole urch to a view of their congregational .

THIS IS a young congregation. The all frame chapel, already enlarged by addition, is inadequate. The parish have to engage in a building program. me people might think that the distinc- n of this particular parish lies in the t that it is an interracial congregation, this is taken as a matter of course, everyone considers it to be just what hould be.

To see the difference between this par- and the vast majority of those in the United Lutheran Church in America, one must attend the services. Here the difference is at once evident. Let me describe the Sunday morning service which inaugurated the mission.

It was a celebration of the Sacrament of the Altar. As usual, there was the customary procession, but this time preceded by a crucifer and two boys carrying lighted candlesticks or torches. Then came a choir of young girls who carried hand-bells, which they played in accompaniment to the organ, the junior and senior choirs, and the pastor and myself.

The pastor wore the so-called eucharistic vestments which are still worn in many parts of the Scandinavian Lutheran churches today and in certain parts of the United States. They are the traditional vestments associated with the Sacrament of the Altar, as the United Lutheran Church in America in its "Statement on Vestments" (1940) indicated.

THE SANCTUARY was much like those in most of our churches throughout the land, an altar centrally located with a communion rail extending across the width of the church. Several candlesticks rested on the top of the altar, as did vases filled with flowers. Above the altar and suspended in front of the dossal curtain was a wood-carved Christ the King crucifix. This is a representation of the risen Christ

in his threefold office of Prophet, Priest and King. From the ceiling there hung a lamp in which a candle burned continuously.

Following the processional hymn the service began with a shortened form of public confession and absolution as it will be in the new service book and hymnal. Then in their regular sequence came the traditional features of the Common Service. At the reading of the Gospel, the two boys who had carried the torches in procession brought them to the left side of the sanctuary and stood one on either side of the pastor as he read from the scriptures. Another boy swung a censer containing incense which filled the little church with a sweet aroma.

Following the sermon the choir sang an anthem. Then with the presentation of the offering and the General Prayer the congregation and the pastor began the twofold responses which introduce the second portion of the service. For the Sanctus, the Lord's Prayer, and the Words of Institution the congregation knelt. A bell was rung during the singing of the Sanctus. Then the people received the sacrament, and with the benediction and the hymn, the service was at an end.

DURING THE REMAINDER of the week, there was a celebration of the sacrament, without music, each morning. Both parts, that of pastor and people, were said and not sung. The same vestments were used, but the more elaborate ceremonies which had characterized Sunday's service were not used. Attendance ran from eighteen on a rainy morning to thirty-five.

What impressed me was the fact that for the most part there were different people present each day. Particularly noticeable was the presence of children who on their way to school stopped at the church. One little girl of about ten or eleven attracted my attention. She en tered the church quietly, walked straigh down the aisle, stopped as she entere her pew, inclined her head to the alta and then entered the pew. She lowere the kneeler, knelt, traced the sign of th cross, and then bowed her head in praye

All through the service that mornin she was an attentive and responsive pa ticipant. After the service I had occasio to speak with her before she hurried o to school. In reply to a question abou what the service meant, she replied, stopped at the church on my way school so that I could spend some tim with Jesus."

SHE WASN'T an isolated instance b any means. The sign of the cross, in spi of its recommendation by Luther in h Catechism, isn't popular among most us. It smacks of Romanism, some pe ple say. Yet, here I found young and o using it and being able to give it a tho oughly evangelical interpretation.

Some readers may feel that I'm tryi to propagate such practices throughou the United Lutheran Church in Americ I am not. Just as there are some peop who want a minimum of etiquette whe they eat, so there are those who dislik ceremony. But by the same token the are those on the other side of the fen who like ceremony both in eating and church. Who will say that one side the other is wrong?

One of the great blessings of the Refo mation, at least as Luther led it, was allow for freedom in those things th are not divinely ordained. There is roo in the Lutheran Church for those wh having a firm foundation in evangelic theology, still adorn their worship wi the traditional forms of the church worship.

—EDGAR S. BROWN, JR.

A Summary of Reinhold Niebuhr

he Theology of Reinhold Niebuhr. By Hans Hofmann. Translated by L. P. Smith. Scribners. pages. $3.95.

Reinhold Niebuhr is widely recognized as the leading Protestant thinker in America, the volume of his works and the subtlety of his thought are such that most laymen and y ministers have only vague ideas of his teaching. Hans Hofmann, a Swiss theologian, given a summary of Niebuhr's thought can serve as an excellent introduction any intelligent person.

he book summarizes the growth and ge of Niebuhr's thought from his earliest ks to his later ones. Copious quotations the reader a first-hand knowledge of buhr's thought. Hofmann stays close to task and, unlike so many books about thought of others, there is not in this more of the author than there is of the being summarized. In fact, it is not l the last two or three pages that Hof- n makes any personal criticism.

Hofmann quite rightly finds that the center Niebuhr's thought has remained constant ughout all developments of his thinking. buhr, as a young preacher, was faced the conflict between the message of the bel and the social life of the world in ch he found himself. Ever since he has n trying to bring the social life of man the gosepl into vital relationship with n other. In the process, Niebuhr redis- ered the meaning of the biblical teachings sin, eschatology, and grace.

is often said, particularly by secularists, Niebuhr's social insight and analysis of tical problems have no relation to his logy. Others charge that Niebuhr is a simist who fails to see the Christian doc- e of redemption. Neither charge ever much validity but this summary of Nie- r's thought ought to put an end to both.

WILLIAM HORDERN

warthmore College

ils of the Pioneers

adow of the Rock. By Gina Norgaard. lenberg Press. 275 pages. $3.75.

eading a novel of pioneer life in the Dakotas while riding a modern streamliner serves to contrast with marked clarity the sufferings and hardships of those early homesteaders compared with the ease and comfort of travel (and life) today.

We pay a reasonably small amount for a ticket, revel in the luxury of an easy chair on wheels, and before we can ever complain of weariness arrive at our destination. Not so the daring pioneers from Denmark to Dakota. To them travel meant selling all they had to begin life in a strange land, sad farewells to dear ones, slow stinking boats, uncomfortable trains, even more uncomfortable lumber wagons, and at the end of their journey a homestead strewn with granite rocks which had to be removed before the land could be cultivated.

In her deeply moving novel of the Dakota homesteaders, Gina Norgaard pictures with simplicity and sympathy the strangely interwoven stories of three families from Denmark—Petersens, Olsens, and Engdahls.

"It is not only nature that is harsh and relentless in this country," one of the men was once forced to admit. Indeed, the harshness and cruelty of human nature sometimes caused havoc more fierce than a prairie fire.

It is not strange, then, to discover that living in the "Shadow of the Rock" gave the people a strength and character of like quality. They learned to rely not on their own strength, but on the "spiritual Rock that followed them: and that Rock was Christ."

Mound, Minn. ELSIE L. FAGERLIN

BOOKS reviewed in these columns may be ordered from the United Lutheran Publication House, 1228 Spruce St., Phila. 7, Pa., or from any of the 10 ULPH branch stores.

Moments of Illumination

Behold the Glory. By Chad Walsh. Harper. 156 pages. $2.

The "glory" that Dr. Walsh describes is that which many have glimpsed in ordinary, daily life: the flash of wondering awe that cuts across a usually sober job; the transformation of the world when one falls in love; the rapture that awakes an inner ear when one hears great music greatly played. These moments tend to be brief, and are soon forgotten or at least ignored after they depart.

But Dr. Walsh recalls them to their rightful position in experience and in theology. They reflect the ultimate glory of God. The whole of the material world, like the Body of Christ, points beyond itself to its Creator and Redeemer. To illustrate this, he turns to such commonplace events as eating a fresh tomato, but also he stretches out to include race relations, the difficulty in praising God by means of a repetitive factory job, and a great many other areas, all down-to-earth and reaching up to heaven.

No book that is intended to stimulate or direct devotion will accomplish its purpose for all its readers, but there is no way of discovering its effectiveness without experimentation. *Behold the Glory* is well worth trying, both for its warmth and color and for its theological implications. And those who wish to follow Dr. Walsh still further along the way that he has sketched here will find excellent material listed in the appendix.

Ames, Iowa MARY M. SHIDELER

Manual for Altar Guilds

Altar Guild Workbook. By G. Martin Ruoss. Muhlenberg Press. 136 pages. $3.50.

Every congregation with an altar guild will welcome this workbook. Recognizing the importance of presenting liturgical information in an attractive form, Pastor Ruoss has prepared this excellent manual for group-study.

The book is beautifully printed and illustrated. It is skillfully planned to inspire creative participation by each individual using it. As various phases of the subject are treated, space is provided for inserting pictures enclosed in a pocket on the inside of the back cover. Other space is provided for supplementary illustrations, notes, extra pages, inventories, and materials relative to the local congregation. To leaf through the book stimulates a desire to study it and to fill in the blank pages with local information and pictures.

The *Workbook* is divided into two sections. The first deals with local and administrative information. It includes a form of worship for guild meetings, an order of the admission of altar guild members, space (inadequate in this instance) for recording the history of the local guild, a constitution, an excellent bibliography for supplementary material, and a listing of audio-visual aids.

The bulk of the *Workbook* deals with "The Interests of the Guild" and runs the gamut of the Lutheran interpretation and application of liturgical principles. Such topics as the following are briefly treated: History and care of the altar, Paraments, Linens, Sacramental vessels, Liturgical colors, Flowers, Vestments, the Christian calendar; Our Lutheran liturgy; Church architecture; the Church organ; the Church arts, and Church bells.

All in all, the *Altar Guild Workbook* is one of the most practical, informative, and interestingly presented books of this nature available. L. DAVID MILLER

Wittenberg College

Advice to Pastors

Ministering to the Sick. By William A. Lauterbach. Concordia. 191 pages. $2.

The author has been an institutional chaplain, with intensive experience in ministry to the afflicted. His book contains 50 pages of advice to pastors regarding such ministry and an unusual series of meditations addressed to people in a great variety of situations ("before an operation," "after an accident," "for a patron of witchcraft"). They are not intended to be read to such people but to be read by the pastor before his visit to suggest things he ought to say. Each is accompanied by an extensive assortment of appropriate texts for Bible reading.

entucky-Tennessee Synod Speaks on Integration

ROGER IMHOFF

Will ask approval for lay readers . . . increases budget . . . elects officers

THERE WAS ONLY a brief debate, followed a unanimous vote, when the Kentucky-nnessee Synod affirmed that the U.S. preme Court decision in the school segre-tion case is "in harmony with Christian nvictions."

The synod said "Christians have special sponsibilities to keep open the channels communication and understanding among different groups in this controversy."

The resolution on the segregation question s brought to the synod convention, held pril 30 to May 2 in Calvary Church, Louis-le, by the synod's executive committee. e public-school system "must be upheld d strengthened," the statement asserted. ome Southern states are threatening to andon their public-school systems to avoid cial integration in the classrooms.)

Full text of the resolution, adopted with-t a dissenting vote, is as follows:

"RESOLVED, That the Kentucky-Tennessee nod of the United Lutheran Church in nerica, recognizing its deep involvement the moral crisis confronting its churches the current controversy over desegrega-n, states its belief that the Supreme Court cision of May 17, 1954, is in harmony th Christian convictions as expressed in e statement on human relations adopted the Executive Board and Board of Social issions of the United Lutheran Church in nerica. The synod calls on all its congre-tions and people to work for the fullest alization of the objectives of this state-ent.

"We believe that Christians have special sponsibilities to keep open the channels communication and understanding among different groups in this controversy. The u:ches therefore should be the first to con-bute to the solution of the problem by monstrating in their own corporate lives possibility of integration.

"We further state that due heed of the following principles ought to be given by all citizens and especially those holding civil office, since they hold their power under God and are responsible to Him for its exercise.

"1. The public school system, so necessary to the maintenance of a democratic, free and just way of life, must be upheld and strengthened.

"2. All parties to the present controversy are in duty bound to follow and uphold due process of law and to maintain public order."

THE ONLY EXCITEMENT stirred up by the convention resulted from a newspaper interview given by Dr. Edwin Moll, a secretary of the ULC Board of Foreign Missions, who addressed the synod regarding Lutheran World Action. The United States led the United Nations into a "stupendous blunder" when it partitioned Palestine. Creating the State of Israel in Arab territory "suddenly ejected a million Arabs from their land, exiled them without a nickel of compensation," he said.

Dr. Moll proposed that 1) the Arab refugees should be paid for the land taken from them; 2) that there be a "realistic realignment" of the Israel-Jordan boundaries; 3) that the UN resolution to internationalize Jerusalem be put in effect.

A Louisville rabbi, Dr. Joseph Rauch, replied in a public address to the Moll statements, denying that Arabs were "driven out of their homeland," and stating that Israel is eager to clear up disputed questions such as compensation for Arab properties if Arab states will consent to negotiations on the whole question of peace in the Middle East.

CONVENTION DELEGATES voted to petition the United Lutheran Church to sanction the

(*Turn to page 44*)

Assistance of Parents, Pastors, Teachers Needed To Recruit Young Men for Full-Time Church Work

By JOHN E. COOPERRIDER

CHICAGO—"At present the Illinois Synod needs ten pastors," said the Rev. K. Bruno Neumann, president of the synodical board of ministerial education, in a recent report to *The Gleaner,* the synod's monthly publication. "Only one seminary graduate and two post-graduates will be available for parishes this spring."

Indicating the "acute need" for ministers in the Illinois Synod, Pastor Neumann suggested that the synod "recruit more effectively than we have been doing . . . Sunday school teachers can wield a great influence in the lives of their pupils."

Since "some parents will object to a son's choice of the ministry, we should also enlist the co-operation of parents," he said. "The pastor likewise is constrained to select, recruit, and encourage boys and young men to prepare for the ministry."

A CONFERENCE on the ministry at Chicago Seminary, Maywood, was attended by students from Carthage College and other colleges and universities in northern Illinois. The seminary faculty led the discussions.

More than 100 students representing 14 of the 17 seminaries in the Chicago area met for the Chicago area Inter-Seminary Movement meeting at Chicago Seminary in April.

An all-day program on "Christian Theology and Christian Counseling: Complimentary or Contradictory," was led by Professors Joseph Sittler, Robert H. Fischer, and Charles Sullivan of Chicago Seminary; Professor Carroll A. Wise of Garrett Biblical Institute; Professor Perry D. Fevre of the University of Chicago; and Dr. Carl Christenson of Evanston, a practicing psychiatrist.

SPRING CLOTHING APPEAL for Lutheran World Relief in the Chicago area netted an estimated 50,000 pounds of used clothing, according to Clifford E. Dahlin, executive secretary of the Lutheran Council of Greater Chicago, which conducts the appeal. This is the same amount that was received last spring.

Lutheran World Action receipts for the first quarter of 1956 were $11,203, 17 per cent of the year's goal. Last year, when the Illinois Synod gave over 100 per cent, the synod had received 14.8 per cent of its goal by the end of the first quarter.

ELECTED as officers of the United Lutheran Ministerial Association of Chicago and vicinity were the Rev. Harry C. Thiel, president; the Rev. Kenneth T. Knudsen, vice president; the Rev. James J. White, secretary; and the Rev. L. Jack Ehlers, treasurer.

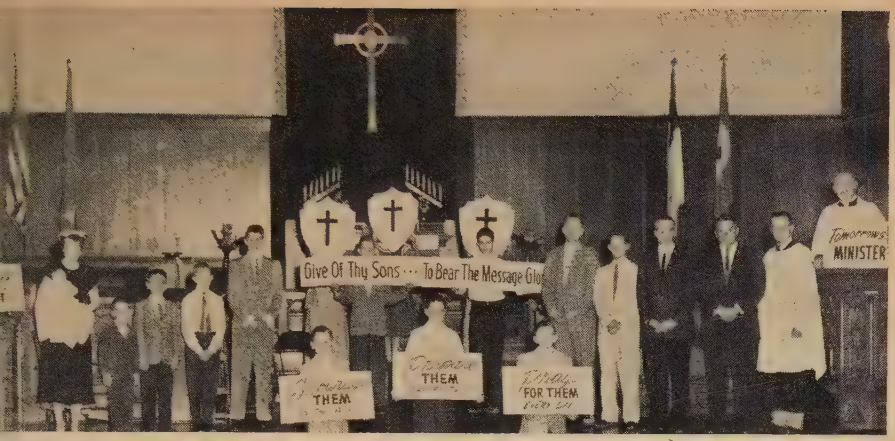
ST. MARK'S CHURCH, St. Louis, the Rev. William Hover pastor, dedicated a completely renovated and enlarged building on April 29. Cost of the project, the fourth in the congregation's 90-year history, was $275,000.

The interior has been redesigned with a spacious chancel and a nave seating 500 worshipers. A chapel seating 75 has been added.

Assisting in the services were two former pastors of the congregation, the Rev. Marvin F. Sielken and Dr. F. F. Mueller, and two sons of the congregation now in the ministry, the Rev. Richard E. Boye and the Rev. Fred E. Ringham, Jr.

Miss Mina Lichtner, superintendent of the Children's Receiving Home in Maywood since 1929, recently retired. More than 500 guests attended a farewell reception in her honor. During her tenure at the home, Miss Lichtner cared for over 700 children.

Sister Edna Schmid, deaconess with the United Lutheran Social Mission Society of Illinois, resigned to join the staff of the Lutheran Welfare of Southern California



matizing Son for Ministry appeal, a coming generation—from baby in mother's arm to ersity student—lined up before altar of Salem English Church, Minneapolis, to offer dge of full-time church service. In pulpit at right is Salem Church's Pastor Paul L. Wetzler.

NNESOTA

VA Offerings Seen Slipping Number of Appeals Mounts

By PAUL L. WETZLER

MINNEAPOLIS—Failure to meet Lutheran rld Action quotas in 1955 is a matter of ous concern to the Northwest Synod. orts for LWA receipts during the first rter of 1956 have not been encouraging. ause of the decline of offerings in the neapolis area is partly seen in the great nber of competing fund appeals launched he churches. Contributions to the funds the Greater Minneapolis Council of rches, to the special building fund for Lutheran Welfare Society, to the $25,000 el and lodge for the synod's camp, to newly formed Good Samaritan Society, utheran student work in tax-supported ols, all compete for the attention of rch members.

pecial appeals must be added to the con- ous support of the local congregation, its evolence program and—in most cases— ilding fund. Many conscientious tithers asking how to meet all these appeals of their resources. Pastors are showing ving determination to support the LWA program so that goals be met in the future.

DEDICATION of the new $4.5 million Minneapolis stadium in April assures the Lutheran World Federation assembly to be held in Minneapolis next summer of adequate space for its major rallies. Youth rally and closing ceremony will be held in the ball park which seats 40,000 and has parking space for 15,000 cars. The stadium is nine miles both from the Minneapolis loop and from St. Paul.

RESOLVED: TO STAY AT HOME

The church council of Prince of Peace Church, St. Louis Park (Minneapolis), took a long look at the calendar of meetings and events scheduled by the church organizations and resolved to proclaim a "stay-at-home week." Attendance at so many meetings concerning church work is wearing the members out, the council said, and may even cut down the number of worshipers on Sunday.

SIXTEEN CANDIDATES graduated from Northwestern Seminary and attended the baccalaureate service and commencement exercises on May 11 at Lake of the Isle Church. Dr. P. H. Roth preached. Dr. Harold H. Lentz delivered the commencement address.

CROSS AND EASTER LILY symbolized the time at which Holy Communion Church in Minneapolis broke ground for a $100,000 education building. John Kolstad, church's only active charter member, turned earth as Pastor James W. Primley stood by. Crucifer and acolyte are Edward Mollan and Master Keith Pederson.

MINNESOTA . . .

"HARVEST OF YEARS," a 30-minute color film outlining the 300-year history of the Lutheran church in North America was shown for the first time in a Minneapolis hotel on April 12. Reactions to the picture were good.

The film was released by the National Lutheran Council as a factual account of the growth of Lutheranism in the United States and Canada and produced through a $25,000 grant from the Lutheran Brotherhood Life Insurance Society of Minneapolis. Dr. Theodore Bachmann of Pacific Seminary wrote the script.

BIDS for the new student center on the St. Paul campus of the University of Minnesota will be opened May 19. Reports to the state foundation's board show an increase of interest in student work. A student counselor will be placed at Mankato, and another soon at St. Cloud, Minn. The foundation voted to call a full-time pastor to assist the Rev. William Larsen next year.

MANY CONFERENCE congregations saw a new face in the chancel on April 15 when preachers exchanged pulpits on "Consider the Ministry" Sunday. The Rev. Clarence B. Lund said 65 boys attended the conference retreat in April at Medicine Lake. The tally sheet showed nine boys decided to study for the ministry, two rejected the idea while the others are seriously considering it. The Rev. Merle Franke was dean of the retreat.

St. Paul's, Hopkins, was organized by the Rev. Merle Franke on April 22 with 92 adults 82 children. Thirteen adults and 13 children were baptized at the service. Synod President Paul E. Bishop and the Rev. M. W. Gerberding preached at morning and evening services. The congregation worships in a house chapel.

TWO SPECIAL SCHOOLS for instruction of pastors and councilmen in the sector project have been arranged by the synod at no cost to participants. One is July 17-19 at Northwestern Seminary; the other Aug. 14-16 at Fox Point Church, Milwaukee.

CARIBBEAN

Language Barrier No Bar To Evangelism Campaign

By FRANCISCO MOLINA

PUERTO RICO—When two Lutheran pastors who come from a non-Lutheran (R formed) background went to the piano and started singing revival hymns at one of the rest periods in the Puerto Rico mission training school, another pastor said to Associate Evangelism Director E. Dale Cli who was conducting the course: "Now s what you have done, sir; they are reverti to type."

But when the singers were joined by Pastor Evaristo Falcó, former Roman Catho priest and now a Lutheran clergyman, t last doubter was convinced that the eva gelism mission can be brought successfu

he Caribbean Synod in spite of the lan-
ge barrier. Pastor Falcó, who had caught
ily the spirit of the presentations
ough an interpreter) is extremely limited
is knowledge of the English language.
rilliant feature of the training school
a series of Bible studies presented by
ear-old Pastor José David Rodríguez of
rch of the Divine Savior, Cataño, P. R.
ther participants: President Eduardo
g; Pastors Gerald C. Wise, Francisco
ina and J. G. Amos, and Evangelism
irman Herminio Díaz who acted as
slator.

ESULTS of the Christian vocation institute
the Caribbean Synod, held in Puerto
during Holy Week, were considered
factory by Dr. Vernon L. Strempke of
Board of Higher Education, main speaker
the event. While the young men, who
nded in greater number than expected,
e not pressed for a hasty decision, some
hem showed encouraging interest in the
istry.

thers addressing the students were the
. James G. Amos, president of the Vir-
gin Islands conference; Latin America Secretary William G. Arbaugh of the Board of American Missions, and most of the pastors of the Puerto Rico conference.

A hornets' nest has been stirred in religious circles in Puerto Rico with the petition of the Holy Name Society of Comerio township that the governing party "select a Roman Catholic as candidate for mayor in the electoral ticket for 1956." According to "Puerto Rico Evangelico," the island's main Protestant magazine, the petition aims at blocking a Protestant considered to be the leading candidate for nomination. The local committee of the governing party has postponed action on the petition. The constitution of the Commonwealth of Puerto Rico provides for separation of church and state.

From St. Croix, V. I., Pastor Miguel Sevilla of the Spanish-language mission reports that one of his converts is a former disciple of the "goddess" Mitta, founder of a Puerto Rico cult reminiscent of Father Divine's sect in New York.

V YORK

Eastern Conference Prepares For Three Major Conventions

By CLAYTON G. VAN DEUSEN

LBANY—Eastern Conference will play
this year to three major synodical meet-
. Preparations are
progress at First
rch, Albany, to
ome delegates to
synod convention
duled for May 28-
Pastor of the host
rch in the state
tal is Dr. Morris
kinner.
wo other meetings
will convene at Hartwick College, Oneonta. Both the synod Brotherhood and the New

JOHN'S, ALBANY
Multiple Baptism

N. Y.: ALBANY . . .

York State Luther League have scheduled their conventions at the Lutheran school.

One of the executive committee recommendations the synod convention will be asked to consider is that of not dividing "at this time" the synod into two or more synods. The committee released a statement in advance of the Albany meeting pointing out that it would be "neither desirable nor financially feasible to establish additional full-time personnel on the territory of synod at this time."

While advising against a split of the synod, the committee suggested that the burden of conference presidents be lightened by providing them with "sufficient paid assistance so as to enable them to carry their added duties without harm to their congregations or themselves."

DISCUSSION of pension plans and social security were items of primary interest at the conference's spring convention at First Church, Poughkeepsie. The Rev. Howard Lenhart, synodical mission develope preached. Delegates to the ULC conventic were nominated.

Christ Church, Ellenville, the Rev. Do Fritts pastor, reports six refugee famili happily located and working, two more e pected soon, and four additional famili which have become active in the congreg tion. A Latvian girl received a scholarsh to the University of Indiana, and a Latvi boy was granted a $2,800 scholarship science.

TEN BABIES were baptized at one servi at St. John's Church, Albany, by Past Russell S. Gaenzle . . . Atonement Churc Oneonta, the Rev. Howard Walker pasto has organized a United Lutheran Chur Women group . . . Esther Murrell of S Mark's Church, Guilderland Centre, will member of a Luther League Caravan tea . . . The *Martin Luther* film copy purchas by the conference has been shown in churches so far.

PENNSYLVANIA

Evangelism to Reactivate Life of City Congregations

By CARL W. WEBER

PHILADELPHIA—Success of the Lutheran evangelism mission scheduled for the Philadelphia Conference Oct. 28-Nov. 2 may help old-established city churches overcome some of their difficulties, ministers and laymen of the 97 participating ULC congregations will be told.

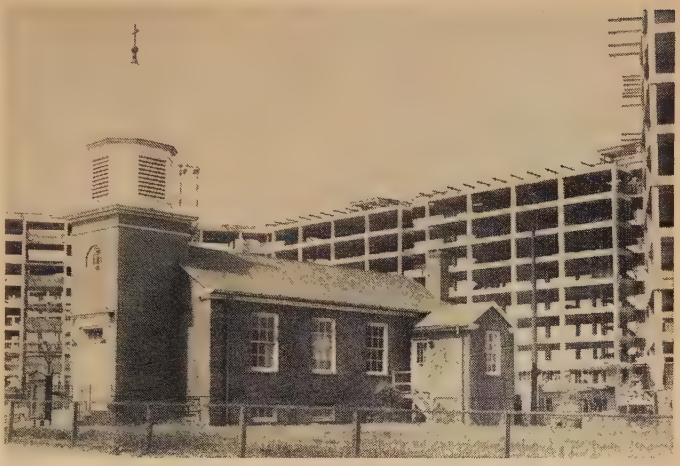
Preparations for the event were discussed at a meeting on May 7 at Advent Church, Philadelphia. Regional Director Walter E. Bock outlined program and objectives before an audience of 150, and Conference Chairman Peter J. Dexnis led the discussion on organization and planning. Next committee meeting date is June 26 when the pastor and evangelism chairman of every congregation will convene at Messiah Church for a briefing on their assignments.

Invitations have gone out to all Lutheran churches on conference territory which includes Delaware state and Delaware coun Pa. Two Delaware congregations of t Missouri Synod and two Augustana church have already assured co-operation. Past Matthew J. Kerestes has been assigned t task of encouraging churches of all Luther bodies to participate in the mission and promote the program with ULC congreg tions who have not yet confirmed their operation.

To facilitate organization of the missi the area has been divided into six distric Each will have a commissioning service the beginning of the mission and a closi mass rally. With Delaware state and De ware county forming one district each, city and suburbs of Philadelphia will t in four.

Significance of the forthcoming evang ism campaign is being emphasized by c

CITIES CLOSE IN AROUND CHURCHES



ent example of
ems faced by city
hes is provided by
iny building of the
ouri Synod in St.
. Once built on the
es of the city, it
urrounded by slums
A rehabilitation
ram now has razed
old buildings, and
rapers are closing
three sides. The
h alone has been
standing. Its task:
repare for future.

ce officers who show concern over the
that while new missions are rapidly
ging up in the suburbs, some city
ches are standing still or are in decline.
idence of this situation is seen in sta-
al data for 1955 which showed that the
ase in membership of ULC congrega-
was not higher than the increase in
lation, while total offerings remained
anged. Twenty-seven of the conference's
ongregations showed a decrease in giving
indication of the difficulties they are
riencing as the population shift to the
rbs continues.

ie coming evangelism mission acquires
d importance against this background,
as pointed out by conference officers.
gregations are being offered a unique
rtunity to revitalize their programs, re-
ate lapsed members and gain new ones.
concerted promotional effort of 100
ches may help them regain ground lost
evious years.

MEMBER OF GRACE CHURCH, West
delphia, Henry E. Talley, became con-
ed when an aged member of the con-
ition did not answer the doorbell. He
d police, notified Pastor Ralph L. Wag-
Forcing a second-door bedroom win-
he found the old man lying helplessly
nc floor. He had fallen, was unable to get up and had been without food or water for two days. The old man recovered in the hospital.

MISS ELIZABETH BLUM was honored by Advocate Church for having taught Sunday school for 53 years. She was charter member of the congregation organized 1903. Pastor Malcolm S. Eichner presented her with a ULCW life membership.

A PROMINENT Lutheran layman, Judge James F. Henninger of Allentown, spoke at the 150th anniversary banquet of St. John's Church, Overbrook . . . Dr. Edwin Moll was heard at Trinity Church, Germantown, and Trinity Church, Havertown . . . Visitor from Germany at Philadelphia Seminary was Dr. Adolf Wischmann of Asnabrueck . . . Lutheran Fellowship of Delaware banquet speaker in St. Mark's Church, Wilmington, was Howard L. Logan, the ULC Brotherhood's new executive secretary.

CLOTHING for Lutheran World Relief was gathered through the conference Brotherhood in April . . . Prince of Peace Church will go ahead with installation of air-conditioning of nave and offices.

St. Paul's Church, Ardmore, held a mortgage-burning service May 6. ULC Secretary F. Eppling Reinartz spoke. A mortgage on the parsonage was burned by Gloria Dei Church.

Crosscountry

STRICTLY AUDIO-VISUAL, said Pastor Louis H. Valbracht of Edgebrook Lutheran Church in Chicago as he surprised Sunday school pupils at the children's Easter service in the attire of the Roman centurion to tell the story of Christ's crucifixion, death and resurrection.

His presentation, Pastor Valbracht wrote, "caused a good deal of comment and pleasure on the part of children and parents." And he thinks it may serve as suggestion to pastors who would like to try an unusual way of dramatizing Gospel stories.

THE COOK-OFF deciding the contest involved a meal based on ground beef. Winning contestant was Mrs. Gloria Buth, wife of the Rev. Wilfred M. Buth who is pastor to Lutheran students at Ohio State University.

Mrs. Buth, 31-year-old mother of four, became the official "Mrs. Ohio" and one of the finalists in the Mrs. America homemaker contest this month.

"I didn't think I'd last through the day," she said after being victorious in the eight-hour competition over 20 finalists from other Ohio cities: Her 14-month-old daughter, sick with a cold, had kept her up all night.

Cooking, sewing and laundering are not Mrs. Buth's only talents. She is an accomplished musician and assists her husband in his work on the university campus whenever she can.

A YOUNG AMERICA studying in Germany w named this spring as assis ant to Director Hans Bole ski who heads the Luther World Federation's depa ment of information. He Paul E. Hoffman, a 25-yea old Philadelphia Semina graduate and son of Past Paul C. Hoffman of Ho Cross Church, Farmha New York.

Mr. Hoffman, a post-gra uate student at Goettinge University since 1954, h assisted in preparing t English edition of *Luther World*, LWF quarterly, a was recipient of a Wor Council of Churches schola ship to study theology Berlin *Kirchliche Hoc schule.*

PEOPLE

ONLY ULC REPRESE TATIVE at a work camp Glay, France, will be Ma jorie Wesp of Wilmingt Del., the Luther League America announced. T Wellesley College junior w selected to participate in t World Council of Church project.

SUCCESSFUL SCIE TIST at Mellon Institute Dr. Horace A. Dewa member of St. Joh Church, Emlenton, Pa., w was credited, together w Dr. Alexander M. Moo with development of a n cancer drug. The new a biotic, still undergoing te may help in the treatment leukemia—blood cancer.

erman Conference Asks Be Dissolved by Synod

By LUTHER E. FACKLER

ITTSBURGH — Increasing assimilation of man-language churches into their Eng-speaking communities has led the Pitts-gh Synod's German Conference to peti- the synod to dissolve the conference.

he petition was approved by the confer- at its recent convention and based on mmendations of a three-member com- ee appointed to study the question of the ference's future.

he German Conference, once a powerful p of congregations, dates back to the days of the General Synod. In recent rs it has lost an increasing number of rches which, once bilingual, have aban- ed German language services and sought iation with the conference in whose geo- hical jurisdiction they are.

t present only eight congregations re- n, two of which outside the Pittsburgh od (St. John's, Cleveland, and St. Peter's, roit). This number is due to dwindle her in the near future. Zion Church, nstown, has asked affiliation with the ensburg Conference; St. Paul's, Taren- , with the East Conference.

issolution of the German Conference, convention at St. Paul's Church, Ell- d City, agreed in April, would leave the aining four congregations in the Pitts-gh Synod to be assigned to the West Con- nce. Questions of specific German con- would be dealt with by a synodical mittee on German interests functioning the committee of the same name of the ted Lutheran Church and composed of officers formerly serving in the same capacity in the synod's German conference.

The chairman of the committee, the conference suggested, could be appointed as advisory member of the synod's board of American missions to serve as consultant on the development of German missions on the synod's territory.

BREAD is more than just the staff of life. e Drake Baking Company of Pittsburgh ls each loaf of bread with this reminder: on't send your children to church. Take em."

Blessing of Fields Sunday Observed by Rural Churches

By ARTHUR W. LAWVER

WILLIAMSPORT—Rural Life Sunday was observed at St. Peter's Church, Briar Creek, on May 6. Participating in the ancient custom of blessing of the fields on Rogate Sunday were congregations and pastors of Berwick and Nescopeck. Pastor Charles A. Souders conducted the service. Pastor Charles E. Humbert of Messiah Church, Wilkes-Barre, preached.

IMPROVEMENT in the property of the four-church Buckhorn parish has been reported by Pastor D. Lloyd Bomboy, with completion of a new educational building, kitchen, new windows, lighting system, carpet and renovated chancel. In Christ Church and St. Paul's, of the same parish, a chancel and furnishings have been added.

Grace Church, Sunbury, the Rev. Jesse Wolf pastor, held dedication services for a renovated choir gallery and organ.

A NEW VENTURE in a union congregation began at St. Peter's Church (Lutheran and Presbyterian) when Holy Week services were conducted every evening. The Rev. Charles M. Teufel is supply pastor.

St. Matthew's Church, Bloomsburg, the Rev. James Singer pastor, assumed a unit of support for Missionary Roger Singer in Hong Kong. Christ Church, Lewisburg, the Rev. George K. Bowers pastor, has assumed two units of support for Pastor and Mrs. Joseph Schwartz in Africa, and Holy Trinity Church, Berwick, has done the same for Missionary Louis L'Heureux and wife in Japan.

Fred W. Linker was recognized on the 75th anniversary of his confirmation at Trinity Church, Danville. Miss Emily Thomp-

PA.: WILLIAMSPORT . . .

son and A. Lewis Forney were honored as 50-year members.

SERVICES for the deaf are conducted monthly by Pastors Robert Picking of Danville and Kendig Bergstresser of Penbrook. Twenty-two persons, Lutherans and non-Lutherans, attend the services in St. Mark's Church, Williamsport.

"WHERE DO YOU FIT IN?" was theme of the Susquehanna Conference Luther League on May 5 in Christ Church, Lewisburg. Revision of the constitution was approved to permit the Sunbury and Williamsport areas to elect their own officers and to provide for an annual inspirational convention under the supervision of a joint executive committee. Prof. Albert Zimmer, of Susquehanna University, was banquet speaker; Pastor George K. Bowers preached.

Rapidly Growing Congregation Contemplates Building Plans

By PAUL LEVI FOULK

YORK—From seven members in 1950 to 700 in 1956 is the story of Memorial Church, York, whose pastor is the Rev. George E. Stauffer. In the past two years two services and two school sessions have been held each Sunday to accommodate the crowds. Plans are underway to build additional space. The congregation, begun as a mission, is located in the midst of several rapidly growing communities in southeastern York.

ST. JAMES', York, the Rev. Guy E. Miller pastor, laid the cornerstone for a $100,000 educational building with Conference President Paul L. Reaser as speaker.

The Rev. Roy L. Yund, former pastor at Casebeer, in the Allegheny Conference, was installed as pastor of Quickel's Church, Zion View, where he became first full-time pastor of the 196-year-old congregation recently formed as a single parish. The Rev. Arthur E. M. Yeagy, assistant to the president of the Central Pennsylvania Synod president, conducted the installation.

The Rev. Elwood H. Leister, former assistant pastor of St. Matthew's Church, Hanover, has become pastor of St. Luke's Church, Baltimore. The Rev. F. Elwood Moreland, former pastor of Shrewsbury, was installed as pastor of St. Paul's Church, Spring Grove, by Synod Secretary Ralph C. Robinson.

After 28 years as pastor of St. Matthew's Church, Hanover, one of the largest congregations in the ULC, Dr. Harry H. Beidleman has tendered his resignation effective in October, to retire from the active ministry.

THE SPRING CONVENTION of the conference ULCW was held in St. David's Church near Hanover. Miss Josephine I. Darnstaetter spoke.

St. Paul's Church, Hanover, Dr. Paul Le Foulk pastor, has signed a contract for additions to the church organ. Luther League held a Christian vocation rally in Christ Church, Spry, the Rev. Maynard S. Barnhart pastor.

VIRGINIA

United Lutherans Organize In McLean Congregation

By MARSHALL F. MAUNEY

ROANOKE—Church of the Redeemer, McLean, was formally organized on April with 84 confirmed and 144 baptized members. Mission Developer H. Alvin Kuhn Jr., held the first service on Jan. 15. former Methodist church building has been redecorated for use by the group until permanent property can be secured.

Apportionment payments from congregations for the first quarter of 1956 amount to 75 per cent of the total due for that period. This is encouraging when compared with the fact that only 60 per cent was received during the same period in 1955.

ROANOKE COLLEGE will hold its 11 commencement exercises on June 3. Franklin Clark Fry will deliver the addre Dr. Carl A. Honeycutt, Columbia, S. C., will preach the baccalaureate sermon.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

OUR YOUNG MEN, graduating from South- Seminary, will be ordained by the Vir- Synod in June. Ordinands on June 11 uther Memorial Church, Blacksburg, be A. Kenneth Hewitt, Jr., and Kenneth Price, and on June 17 at St. Paul's rch, Shenandoah, A. Elwood Purdham L. Allan Wertz, Jr. The Rev. L. A. tz of New Market will preach on both sions, and Synod President J. Luther ney will conduct the ordination. Mr. e has accepted the call of the Floyd- is parish. Mr. Purdham will be a BAM ion developer in the Simonsdake area ortsmouth.

UMMER ASSEMBLY of the Virginia Synod be held at Massanetta Springs, July 23- Powell's Fort youth camp is scheduled Aug. 25-Sept. 1. Director will be the V. A. Moyer, Jr., assisted by the Rev. F. Rutrough. Registrar is the Rev. n H. Fenner.

EDICATION services will be held for the Reformation Church building, New ket, on June 17. President Mauney will ch. The Rev. Lester A. Wertz is pastor.

MEMBER of St. Peter's Church, Shep- stown, W. Va., was selected as "Out- ding Young Farmer of West Virginia" he State Junior Chamber of Commerce. is Forrest Hammond, Jr., who has also vn "outstanding leadership as member of church council," according to his pastor, Rev. John Grissinger. This is the second inia Synod member to receive the award year. Trent Ottinger of Salem Church, ke County, Tenn., received the same or in his home state some weeks ago.

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KENTUCKY-TENNESSEE SYNOD . .

(*Continued from page 33*)

"preparation and qualification of lay reade to meet the need of the church." Laym in a few areas of the church are authoriz to conduct Sunday services when pastors a unavailable.

The synod increased its annual budget $87,000 for 1957. In 1955 receipts we about $64,000 on a $66,000 budget, report Treasurer Charles Lamar. Dr. Otto Jensen, Indianapolis, speaking as the re resentative of the United Lutheran Churc reminded the convention of the increas ULC financial goals set in 1956 and 1957.

Three were ordained to the ministry the convention. They are Bernard Crocker, called to Cold Springs, Ky.; O J. Emmelhainz, Jr., called to Melbourn Ky.; Franklin K. Morris, called as assista pastor to First Church, Johnstown, Synod President Gerald D. Busch was t speaker at the ordination service. Two oth synod officers whose terms expire this ye were re-elected: Charles Lamar, treasur Nellis Kraft, statistician.

ULCA CONVENTION DELEGATES

CLERGYMEN: G. D. Busch, Charles Masch John Kiester.

LAYMEN: Charles Lamar, W. E. Kehr James Wood.

COMING EVANGELISM MISSIONS

May 27—June 1	Roanoke, Va.
	Hanover, Ont., Can.
June 3-8	Hartford, Conn.
	Tyler, Texas

—CHANGES OF PASTORATE-

CENTRAL STATES

KONIG, KARL H. From Zion Church, Sutt Neb. To St. John's Church, Ohiowa, N

LESHER, ROBERT L. From Immanuel Chur Bellevue, Neb. To St. Paul's Chur Hooper, Neb.

NOD CONVENTION CALENDAR

y

24. Rocky Mountain. Bethlehem, Los Alamos, New Mexico

31. New York and New England. First, Albany, N. Y.

ee

7. Canada. First, Port Colborne, Ont.

7. Pittsburgh. Thiel College, Greenville, Pa.

7. Slovak Zion. Slovak Evangelical, Duquesne, Pa.

ANGES OF PASTORATE . . .

OHIO

NDT, WALTER M. From Trinity Church, Ann Arbor, Mich. To Trinity Church, Middle Point.

LBEER, MARTIN L., SR. From St. Paul's Church, Marion. To Thiel College faculty.

PENNSYLVANIA MINISTERIUM

GLE, HAROLD W. From chaplaincy. To t. Michael's Church, Centreport.

LBERER, JOHN H. From St. Paul's Church, Allentown, assistant pastor. To t. John's Church, Hatboro.

PACIFIC

LF, ARTHUR E. From Christ Church, ortland, Ore. To Trinity Church, Long-ew, Wash.

DECEASED

R. ARTHUR N. BEAN, 79, pastor of hany Church, Irvington, N. J., died l 23.

r Bean, a graduate of Gettysburg Col- and Seminary, was ordained in 1904. served First English Church, Paterson, ., before coming to Irvington in 1926. as secretary of the New York Synod's hern conference in 1917-1918, and au- of several books.

rvivors include his wife, the former

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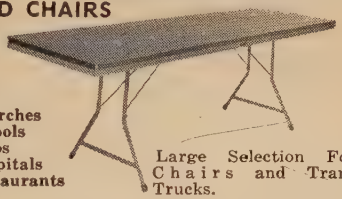

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Ada M. Horine, and four daughters, Mrs Beatrice S. Eidsvaag, Mrs. Marian H. Hermann, Mrs. Charlotte H. Goetze, and Mrs Elizabeth R. McGilvray.

Funeral services were held in Irvington by Synod President Edwin H. Knudten and Pastors William H. Niebanck and Norma W. Ross. Burial was in Somerset Hills Cemetery, Bernardsville, N. J.

THE REV. JOHAN RODVIK, 73, die March 23 in Litchfield, Minn., as the resu of injuries suffered in an automobile acciden

Born in Hommelate, Norway, he came t the United States in 1903, attended Augsburg College and Seminary in Minneapol and was ordained in 1915. He served pa ishes in Rochester, Minn.; Peshtigo, Wis Litchfield and Jamestown, N. D.; Donald Alta:, Canada; and Willmar, Minn., befo becoming pastor of ULC congregations Fort Madison, Iowa, and Bluffs, Ill.

Surviving are his wife, the former An Johnson; five sons—Dave, Luther, Marvi

(*Continued on page 49*)

Fourth Annual

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We raised $152,000 (more is coming in) despite a reduction in the number of prospective contributors.

As important as the material gain is the fact that 150 men of the congregation worked actively as members of a volunteer committee. This has helped make The Community Church stronger. It has aided development of an increased participation of the members of the congregation in Christian Fellowship and service.

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Denomination . . . . . .
Minister . . . . . .
Address . . . . . .

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Paul M. Kinports, D.D., Pastor—Phone 32-0731
The Service, 10:45; Sunday School, 9:30

CORAL GABLES
ST. MARK'S, Bird and LeJeune Roads
W. Baxter Weant, Pastor—Phone MO 6-6700
The Service, 11; Sunday School, 9:45

DAYTONA BEACH
RESURRECTION, N. Ridgewood at Fairview Ave.
Douglas F. Wessell, Pastor—Phone CL 2-3992
The Service, 9:30 & 11; Sunday School, 9:30

FORT LAUDERDALE
CHRIST, 2417 NE. 18th Avenue
Charles F. Steck, Jr., Pastor—Phone LO 4-2228
The Service, 8 & 11; Sunday School, 9:30

GAINESVILLE
OUR SAVIOUR'S, 1835 NW. First Avenue
William C. Kaiser, Pastor—Phone 9795
The Service, 9 & 11; Sunday School, 10

HOLLYWOOD
ST. JOHN'S, U.S. Hwy. No. 1 at Buchanan St.
Robert E. Grefe, Pastor—Phone 2-5111
The Service, 9:30 & 11; Sunday School, 9:15

JACKSONVILLE
ST. JOHN'S, 1950 Silver Street
C. F. H. Krueger, D.D., Pastor—Phone EL 6-4545
The Service, 11; Sunday School, 9:30

JACKSONVILLE
ST. MARK'S, 3976 Hendricks Avenue
Paul K. Nordsiek, Pastor—Phone FL 9-9608
The Service, 8:30 & 11; Sunday School, 9:40

JACKSONVILLE
ST. MATTHEW'S, Cleck Street (Arlington)
J. D. Sheppard, Pastor—Phone EX 8-8580
The Service, 11; Sunday School, 9:45

MIAMI
HOLY TRINITY, 200 SW. 8th Avenue
Charles J. Harris, Pastor—Phone HI 6-1743
The Service, 11; Sunday School, 9:45

MIAMI
ST. PAUL'S, 3360 West Flagler Street
Carsten H. Ludder, Pastor
The Service, 9:30 & 11; Sunday School, 9:30

MIAMI BEACH
EPIPHANY, 9550 Harding Avenue
Luther A. Thomas, D.D., Pastor—Phone JE 8-6561
The Service, 11; Sunday School, 10

MIAMI SHORES
ADVENT, 10390 NE. 2nd Avenue
Ben D. Varner, Pastor—Phone PL 9-5145
The Service, 11; Sunday School, 9:45

NEW SMYRNA BEACH
TRINITY, 202 Riverside Drive
Joseph Huntley, Pastor—Phone 128
The Service, 11; Sunday School, 9:45

ORLANDO-WINTER PARK
ST. JOHN'S, Killarney School
William C. Schaeffer, D.D., Pastor—Phone 5-6522
The Service, 11; Sunday School, 9:45

PENSACOLA
ST. PAUL, YWCA Bldg., 911 North Spring
Frank A. Pelkonen, Pastor—Phone HE 8-0744
The Service, 11; Sunday School, 10

RIVIERA BEACH-LAKE PARK
ST. JOHN'S, Riviera Beach Theatre
Arthur P. Snyder, Pastor—Phone 4-1920
The Service, 11; Sunday School, 9:45

ST. PETERSBURG
CHRIST, Northeast High School
Robert G. Walker, Pastor—Phone 33-0650
The Service, 10:45; Sunday School, 9:30

ST. PETERSBURG
TRINITY, 5th Street at 4th Avenue, North
H. V. Kahlenberg, D.D., Pastor—Phone 7-6798
The Service, 9:30 & 11; Sunday School, 9:15

SARASOTA
ST. PAUL'S, 1702 Laurel Street
L. N. Schaeffer, Pastor—Phone RI 3-5893
The Service, 10:30; Sunday School, 9:30

TAMPA
GOOD SHEPHERD, 501 S. Dale Mabry Highway
George E. Cressman, Pastor—Phone 74-6341
The Service, 8:15 & 11; Sunday School, 9:45

TAMPA
ST. PAUL'S, 5103 North Central Avenue
Andrew F. Theisz, Pastor—Phone 32-4331
The Service, 8:30 & 11; Sunday School, 9:45

WEST PALM BEACH
FIRST UNITED, 320 Lakeview Avenue
Paul E. Arnold, Th.D., Pastor—Phone 8556
The Service, 8:45 & 11; Sunday School, 9:45

(*Continued from page 46*)

ld. and Erling—all of Minnesota; a ter, Jofrid Ann, of Fargo, N. D.

rvices were held at Trinity Church, New on, Minn., by the Rev. Palmer Sevig. ment was in Oak Hill Cemetery, New on.

RIEDA O. WIEBKING, wife of Pastor C. Wiebking of St. John's Church, ville, Md., died in Baltimore on April Pastor and Mrs. Wiebking were married he was pastor of St. John's Church h he served until his retirement.

mong the survivors, in addition to her and, are Mrs. Wiebking's mother, Mrs. Dornbusch; two brothers, Harry and hew Dornbusch; and Mrs. Marie est.

neral services were conducted April 17 r. J. Frank Fife and Dr. John L. Deaton t. John's Church, Parkville. Interment in St. John's Cemetery.

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IN CONCLUSION . . . . . .

THERE WILL BE head-shaking among some readers of the "Worship Notebook" this week. Dr. Brown, director of the United Lutheran Church's new Department of Worship, is candid in describing the sort of worship he likes, including such details as sanctuary lamp, incense and a bell to tinkle at various times in the service.

There seems to be a mild low-pressure front moving across our church. I guess that's how the weather man would describe the change in atmosphere which produces local thunder showers in widely scattered communities. There are not many congregations indulging in "high church" practices, but they arouse excited discussion.

The oldest of our synods, Ministerium of Pennsylvania, will receive a report at its convention this week, written by its officers and a half-dozen Philadelphia Seminary professors, warning against "all practices which are generally regarded as a mark of doctrinal teaching other than our own." Among practices usually considered Roman Catholic the statement mentions "genuflection before the altar, the kissing of stoles, the multiplication of altar lights," . . . and "sanctuary lamps, holy water, and incense."

DR. BROWN argues that these are matters of taste. They reflect the culture level of the congregation. I agree to the extent that I think many of our churches engage week after week in drab services, unlikely to awaken the worshiper to the beauty and mystery of holiness.

In the days when most pastors wore the black gown, I attended services when four or five ministers shared in the celebration of the communion, and it struck me that they looked like a flock of crows. I'm better pleased these days when I s them in cassocks, white surplices, a stoles. It's easier on the eyes.

The trouble is, when our liturgical e perts recommend changes in ceremoni they never develop new ideas but alwa pick up something customary in t church before the Reformation. Ma of these practices were closely tied u with ideas of the mass which the Refor ers renounced. It's a serious questi whether you can restore an ancient pra tice without opening the way for the R manish idea which lies behind it.

High-church Episcopalians, and a fe Lutherans these days, talk about t "seven sacraments." Luther chopp down the seven to two, according to h basic Reformation ideas. Marriage, f instance, is not considered a sacrame by Lutherans. To bring back the "nupti mass," by administering communion the bride and groom as the climax of t wedding ceremony, looks like restori the idea of marriage as a sacrament.

THERE SHOULD BE room within o church for variations. I opposed the a tion of our church's 1954 convention giving the new Department of Worsh the power of censorship over any chur board (including the Board of Public tion) in publishing anything pertaining "the public worship of the church."

The convention did give the depa ment this power, and so far it has be exercised moderately. There is dang though, in enforcing any sort of standar by heavy-handed authority. It's better allow a lot of room for local experimen tion in confidence that good practices w gradually commend themselves wide and bad practices will eventually be fou undesirable. —ELSON RUF

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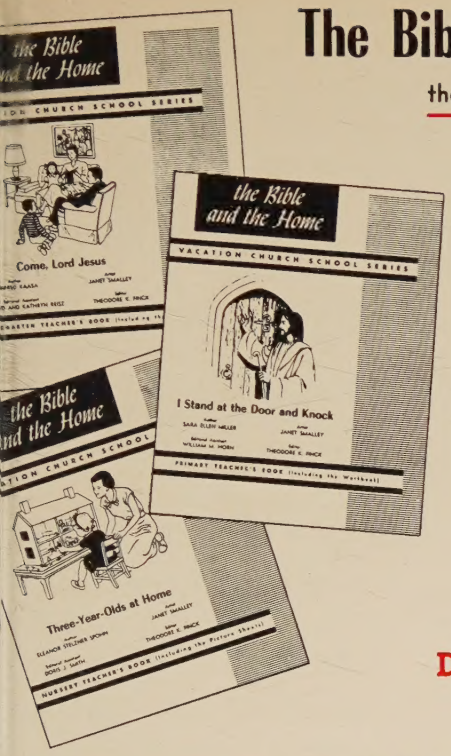
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